

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



AUGUST, 1864.

CONTENTS.

TESTIMONIALS OF ECCLESIASTICAL BODIES, . . .	185	INDIA.—From Rev. Robert Stephenson, . . .	198
VIRGINIA.—From Mr. H. S. Beals, . . .	186	" Rev. W. Sampson, . . .	199
" Miss J. W. Duncan, . . .	188	CHRISTIAN FEMALE INSTRUCTION, . . .	199
" Miss E. E. Lewis, . . .	188	MISSION ON THE PACIFIC, . . .	199
" Rev. James Tynes, . . .	189	CHINA.—From Mr. Kloeckers, . . .	199
" Mrs. H. B. Greely, . . .	189	SOUTH-AFRICA.—From Rev. M. Godman, . . .	200
HOUSE BUILDING FOR THE FREEDMEN, . . .	190	ITALY.—From Mr. E. E. Hall, . . .	200
S. CAROLINA.—From Rev. W. T. Richardson, . . .	190	BELGIUM.—Churches and Stations, . . .	200
" Miss E. B. Eveleth, . . .	191	PERU.—Its Source of Future Wealth, . . .	200
MISSISSIPPI.—From Rev. S. G. Wright, . . .	191	JAMAICA.—Social and Temporal Blessings, . . .	201
" Miss Eliza Mitchell, . . .	192	Baptist Jubilee, . . .	201
LOUISIANA.—Joyful Celebration, . . .	193	THE CHINESE IN CALIFORNIA, . . .	201
LETTER FROM CONNECTICUT, . . .	193	BIBLE-WOMEN IN CITIES OF THE WEST, . . .	202
MONEY NEEDED, . . .	194	FIRST MORAVIAN MISSION, . . .	202
THE END NOT YET. Editorial, . . .	194	THE MISSIONARY ENTERPRISE, . . .	202
NATIONAL FAST, . . .	195	THE FREEDMEN'S CAMP IN ALABAMA, . . .	202
CLOTHING FOR THE FREEDMEN, . . .	195	A STRANGE REVOLUTION, . . .	203
CHANGE OF SENTIMENT, . . .	196	A VETERAN SAINT, . . .	203
NEGRO SUFFRAGE, . . .	196	PATRICK HENRY, . . .	204
WRITE PLAINLY, . . .	196	CHILDREN'S DEPARTMENT:	
HOME MISSIONS.—From Rev. Wm. Holmes, . . .	197	Poor White Children, . . .	204
OJIBUE AND OTTAWA INDIANS.—From Rev. George N. Smith, . . .	197	Let the Angels in, . . .	204
NATIVE HELPERS IN INDIA, . . .	199	A Boy's Prayer, . . .	204
		RECEIPTS, . . .	205

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

New-York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 61 JOHN STREET,

Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other cooperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE
American Missionary.

(MAGAZINE.)

Vol. VIII.

AUGUST, 1864.

No. 8.

AMERICAN MISSIONARY ASSOCIATION.

TESTIMONIALS OF ECCLESIASTICAL
BODIES.

THE American Missionary Association has been represented by one of its Secretaries or Agents in all but one of the meetings of the State Associations and Conferences of the Congregational churches held thus far this season, namely, in Maine, Massachusetts, Connecticut, Rhode Island, Vermont, Ohio, Michigan, Illinois, and Iowa; also, the General Conference of the Wesleyan Methodists; in each of which they were cordially welcomed, and resolutions were adopted in nearly if not quite all of them, commending it to the favor and patronage of the churches, especially with reference to the work to which it has been providentially called, and in which it is largely engaged in the South.

We append some of these resolutions, as also some passed by local associations, that our friends may be cheered by the manifest indications thus furnished that the work among the freedmen is enlisting the attention of the churches, and that the American Missionary Association is so extensively and heartily indorsed as the medium of reaching them with the Gospel and its attendant blessings.

At the recent meeting of the General Association of Massachusetts, held in Springfield, on motion of Rev. Emerson Davis, D., of Westfield, the following resolution was unanimously adopted:

"Whereas, The providence of God is open at the South a field of philanthropic and ritual labor of unusual promise and urgency; whereas, the American Missionary Association, by its evangelical character, its tried devo-

tion to the welfare of the slave, and its prompt and efficient labors among the Freedmen, seems specially fitted for this work; therefore,

"Resolved, That we most cordially commend the American Missionary Association to the churches of this Commonwealth as a suitable channel through which to reach the freedmen of the South with temporal benefactions, education, and the Gospel of Christ."

The Rhode Island Congregational Conference unanimously adopted the following preamble and resolution:

"Whereas, The American Missionary Association is devoting itself largely to the instruction and evangelization of the freedmen of the South,

"Resolved, That the Rhode Island Congregational Conference cordially commends the Association to the churches as our agent, under Providence, for the prosecution of this work."

The New-London (Ct.) Association of Congregational Ministers unanimously passed the following "Minute of a resolution:"

"Whereas, It is understood that the American Missionary Association is devoting itself largely to the instruction and evangelization of the freedmen of the South; therefore,

"Resolved, That this Association cordially commends the Society to the churches as a trustworthy medium for the prosecution of the work."

The Litchfield (Ct.) South Consociation adopted the following:

"Resolved, That this Consociation cordially commends the American Missionary Association to the churches within our bounds in its particular and singularly beneficent work among the freedmen, and that we solicit a hearty reception for its agent, Rev. S. W. Magill, as the able representative of the Association, and generous contributions in answer to his appeals."

The Tolland (Ct.) Association adopted the following:

"*Resolved*, That we cordially approve of the efforts of the American Missionary Association in behalf of the colored population of the country as wise, economical, and efficient, and strongly commend the Association, and the work in which they are engaged, to the confidence and patronage of the churches within our bounds."

The following were adopted by the Windham (Ct.) Association:

"*Whereas*, The American Missionary Association, by its past labor for the slave, its present high position before the Christian public, by its liberal and far-reaching plans for the education and elevation of the freedmen, is favorably situated for efficient, economical, and successful labor in promoting the welfare of the colored people on this Continent; therefore,

"*Resolved*, That we commend this Society to the churches as deserving their highest confidence, and gladly recognize it as one of the sisterhood of equal, coöperating, evangelical agencies by which their gifts may be sent to the needy and meritorious people whom God is bringing out of the house of Southern bondage."

The Brookfield (Mass.) Conference passed the following:

"*Whereas*, The American Missionary Association is now actively and efficiently engaged in the work of education and spiritual elevation of the freedmen, therefore,

"*Resolved*, That this special work of the Association be commended to the sympathies of the churches represented in this Conference, and that they be requested to take annual collections for this object."

From the extreme South we recently received the following:

"In the May Session, 1864, of the New-Orleans Ministerial Association, composed of all the loyal ministers of all denominations, the following resolution was unanimously adopted:

"*Resolved*, That we heartily welcome the delegates of the American Missionary Association to this Department as co-laborers in the cause of religion, and take occasion to approve the endeavor it is making in behalf of the educational interests of the race whose cause it has so faithfully plead in the past, and to whom it would now present the priceless boon of social and religious elevation."

VIRGINIA.

From Mr. H. S. Beals.

TAYLOR FARM, VA., May 16, 1864.

I HAVE been at the Taylor Farm since the first of April. Bro. Albert Reed, Miss H. Dodd, and my wife, are engaged every hour in the appropriate duties of their mission. There are only between six and

seven hundred people here as yet, as the buildings are yet unfinished. The school numbers one hundred and sixty; Sunday-school somewhat more. We have our school and Sabbath service as yet in the barn, but will soon have to take a place in the noble pine forest which nature gives us, until a suitable building can be erected. Our Sabbath service is one of intense interest—so solemn, so earnest, and yet quiet. Some old men on the farm remind me of Simeon—they seem now ready, and anxiously waiting to depart in peace to their better home.

In some respects our stay at the farm has been peculiarly trying. Nearly five hundred of these people were from a similar building in Norfolk, formerly occupied as a rope-walk. In their crowded condition they suffered terribly from fever, measles, dysentery, small-pox, whooping-cough, &c. They come here now in such a reduced, debilitated state that the mortality is truly alarming. We have thirty-one new-made graves, over which we have prayed and wept together, and to-day two more have departed to their long homes.

I sent four cases of small-pox to the Hospital at Norfolk, until the Medical Director forbade their being carried from the Farm—then finished up a building about half a mile distant for the purpose. Here we have now four cases, three of them mortally ill, with six children in their quarters. One child died of the disease on Monday. The mother and myself carried it alone into the dark forest, back of the Hospital, where I buried it with our usual service, while the mother wet the grave with her tears. I have taken every precaution possible to guard the people and the mission family against exposure, though I can not avoid visiting and taking care of them daily, till Government can provide an attendant physician and nurse. I have secured from the Medical Director a good supply of medicines, and hope to meet the wants of this people in this direction.

Received your last remittance of clothing on Saturday, truly grateful to you and every donor. There are scores here, yet

hundreds, who sleep without any thing that could be called a bed, covering themselves with old clothes, bags, etc., etc. We have now a quantity of canvas, old tents, sails, etc., which Captain Brown has sent us. From this we are cutting them beds, which they make and fill with "pine tags" from the forest. Most of our available help on the farm, beside a few plowmen and house-builders, are boys and girls. I have these work five hours in a day; the girls in the morning, and the boys in the afternoon, attending school alternately the other part of the day.

We are putting in the seeds you sent us as fast as possible. We have about two hundred acres planted to corn and roots, and have three hundred more to plant. We have seven plows, forty-five clumsy government hoes, no shovels, and but one cart. You know, doubtless, the slow progress of red-tape supplies. I have more than fifty applications a day to borrow a hoe. The people are willing and anxious to work, but want tools and the various employments of a little town.

Send us an enterprising Yankee to engage in the wallet or pocket-book business, and we will give him three hundred to look for him at a cheaper rate than Northern labor. Give them something to do and something to work with, and this people will buy their second suit of clothes with "greenbacks," thanking you for all your efforts of love for them. Thankful that *we* may be the medium through which you utter your beneficence, we ask you still to pray for us, that God would give us strength and heart for the work. We were ever more worn with hard and constant labor. Pray that we may be spared to see freedom and righteousness prevail.

June 21st.

The same object brought me here, as at Portsmouth, to help these people to regain their *self-respect* has crushed out of them. I thank God blesses our labors, and we thank him for the privilege to work. When I was here there were one hundred on the farm. But there was no Sabbath. A

swing was suspended to a tall tree, and the colored people swung the white overseer and his wife and daughter, alternately. Some wandered on the beach, some "toted" wood, and others visited. Last Sabbath, more than four hundred worshiped together in our congregation, and our Sabbath-school numbered more than two hundred. At the close of the afternoon service, nearly twenty came forward, asking Christians to pray for them. You sent us several boxes and barrels of clothing, for which we thank the givers. Still, could the dear people that love to do good look into these cabins, their hearts would soften. They have only the rudest stools, made by nailing a board to a tri-croched stick—not a table, and in half of the families not a plate, or knife, or fork. Ten or fifteen boxes of clothing would do a great deal toward covering those whose tattered garments are falling from them. We make the little boys and girls bring little bunches of light wood for which we allow them five cents, in exchange for clothing, at a nominal value. We make tar from the light wood, and from what I have on hand, I shall be able to send you thirty dollars before August, to purchase such articles as they are most in need of.

I can already see the germ of enterprise and ambition begin to extend its roots and stalk, by the brightening eye and the knitting brow of countenances hitherto vacant. I believe that not the least important part of their education is to direct them to enlightened modes of earning and rightly appropriating money. They are peculiarly exposed to hawkers of every description, and I am thankful that I can, to some extent, guard them from imposition, while the spirit of enterprise is being developed. They need to be taught every thing. While many of them have an earnest faith, their lives betray the loose morality of a slaveholder's education. The sin of Sodom could not have been greater than that of the South, and, like Sodom, they are reaping a righteous retribution.

Our little community is made up of freedmen from Maryland, Virginia, and North-

Carolina; and change of place, and other adverse circumstances, have caused them to be sorely tried with sickness. We have carried to our little rural burial-ground one in every seventeen persons on the farm. With all this sickness, we have had a physician on the farm but twice. How my heart has ached for but a pittance from the pocket of wealth, to procure hospital stores for the sick! By the favor of Providence, all our small-pox patients are recovered, with the loss of but one, and our little pest-house is untenanted.

I think, when I wrote you last, there were ninety-five sick on the farm. There are now less than forty. Juda (I was about to say) has not been out of bed for seven weeks; but she has no bed. She lies on the floor, on a piece of canvas tent. She drinks from a gourd-shell they brought from North-Carolina. She takes medicine from a tin spoon, from the mission-box. There is no lemon on the table, or table either—no light bread, no flour to make it, no oven to bake it. “Juda is not as well this morning. The rain came through the roof and wet her bed, and we toted her this way and that way, and could not get a dry place no how.” Juda’s hot breath comes quicker, and her eye is more languid. It is her last day on earth. Five days ago I could have taken you to another cabin, where the mother had been sinking daily. As I stepped softly in I said: “What time did your mother die?” “She is not dead,” was the response of two or three. But she was dead, and I *think I know* the causes which led to her death. I should love to tell you her story of suffering. Millions of dollars are poured into the treasury of the Sanitary Commission, for suffering, dying soldiers, and I thank God for it; but the stomachs of dying freedmen are left to digest salt junk and corn-cake, baked in ashes. Tell those who love to alleviate *human suffering*, to send us a cordial for the fevered and burning lip—a barrel of farina, to take the place of army rations.

From Miss J. W. Duncan.

MISSION HOUSE, NORFOLK,
June 1st, 1864.

DURING a severe storm, the house which several of my pupils lived in, and the mother of one was instantly killed, and a daughter, one of my pupils, was injured so severely that she has since died. During the gale, the mother of one of the girls, and one who had been a regular attendant at our little prayer-meetings, in whom the Spirit largely dwelt, had been having a season of prayer and singing. She said: “Let us again unite as a family in prayer to Almighty God for his wonderful goodness to us.” After praying she began to sing, when the side of the house fell, killing her instantly, and throwing her daughter into the fire, burning her severely. I used to enjoy having this pious woman in the meetings, her influence was so great. She is now rejoicing in the love of Jesus of whom she used to sing, “Jesus loves me,” etc. Her daughter, it was thought, would recover; but no—God called her also, and we have every reason to hope that mother and daughter are united.

I called on a woman to-day, who had just lost two children. She was very sad and said: “O honey! you all think you have no good, but you do, dat you do: V. honey, my Nonie was a right smart mourner; she talked about the angels in heaven, and said she wanted to go and be like them; and, honey, of all the hymns that ever was sung is dat one which says ‘Jesus loves me.’ When my poor Nonie had no sense, she could sing dat. V. honey, you all do a right smart of good to we all.”

From Miss E. Eliza Lewis.

PORTSMOUTH, VA., June 2nd.

THE freedmen are more intelligent and comprehend more fully than I had supposed their God, themselves, and their relation to this terrible struggle. And what occurred last Sabbath evening shows what these people are thinking about. From it we may prophesy res-

g their future. An order came from a military official to procure a certain number of men to work upon a railroad leading to Petersburg. Without any previous notice, a colored church building was denounced upon, and a large number of the men impressed. It excited great indignation among the colored people. "We are willing to do the work, or do any thing the government needs," they said, "but we want to be treated like men." One man said to me: "There is not one of us but is ready to fight against the rebels, but when we find men just as bad as rebels within the Union lines, we are ready to fight *them*." I said to a freedman in government employ, near Fortress Monroe, "Suppose the South are victorious, and you have to go to bondage again;" he looked at me amazed, and said: "I don't think the South can conquer the North, but if such a thing should be, I would die before I would be a slave again." This expression I have had from others. It does not come in a brag-docio tone, but in a spirit of firm resolve.

From Rev. James Tynes.*

NORFOLK, VA., July 1, 1864.

I ORGANIZED a church at Providence on the first day of April, but have not been able to report before. I am happy to say that now there are some sixty added, and a great deal of interest is manifested; very many anxiously inquiring the way to be saved. I have visited, to a considerable extent, in the neighborhood, and find the people intelligent and eager for religious instruction; also very anxious to have a school for their children, and they wished me to exert my influence in procuring them a teacher, and have both a day and Sabbath-school organized. When I first visited the place I found the freedmen very low-spirited and desponding; but within the last three months there has been a complete revolution; they are cultivating the ground, and are fast becoming self-sustaining and respected. I have married two couples, and they say they like the way I marry better

than the way old massa and missus married them. I also have baptized fourteen children.

We have preaching at Ferry Point, and through the unwearied and combined influence of the teachers, with the blessing of God, forty-five children have been converted, from eight to fifteen years old; and still a great deal of interest is felt. Everywhere I go I find the teachers as deeply interested in the spiritual growth of the children as in their intellectual progress.

I have visited the schools in the city, and am happy to say the teachers have won the love, respect, and confidence of both children and adults. Verily, I am compelled to exclaim, in the language of Nicodemus: "No man can do this work, except God be with him." I preach at Baxter No. 2, but not at No. 1 as formerly, because part of the people go to Krempsville and part to Providence. Last Sunday, I preached at Baxter to a congregation of about three hundred. The people have also improved wonderfully within three months. Their clothes are neat and clean, and they seem to be striving to profit by the example and teaching of their patient and kind instructors. Everywhere I go on the farm I find that Captain Brown is doing all he can to make the people comfortable and happy. I pray that God's richest blessing may rest upon us all, and help us to be faithful.

From Mrs. H. B. Greely.

PORTSMOUTH.

IN one point of view my work has been a *little* work, but in another it appears infinitely great. I was much impressed with this fact the other day, when I asked one of my pupils, about forty years of age: "What would you take for the knowledge you have gained within the last six months?" She replied, "Madam, I was thinking of that same thing this morning," and starting up with her whole soul in the answer, she said, "*Nothing*, Lord, *nothing*. Money could do me no good when I leave this world, but this book," holding the New Testament in her hand, "the knowledge

* A colored brother.

of this book will go with me into eternity; I shall always have the benefit of it." I thought, here is true Christian philosophy, something that will endure to everlasting life.

To be able to read the Word of God is the great desire of their hearts. Said one, holding up the New Testament: "I pray God to let me live till I can read this book anywhere, and then, when I die, I want it buried with me." A woman, about fifty years of age, commenced to read in two letters, the first of March; she now reads quite fluently in the New Testament, and spells readily in three syllables, and has nearly committed to memory the Ten Commandments. She gives good evidence of having found the pearl of great price.

She continues to give marked evidence of her change, and is trying to lead her unconverted husband to Christ, and is also teaching him to read. I gave her a New Testament, of large print, and took away the old one of small print for younger eyes. When she was about to leave the room, she went to the table, as she thought unobserved, took up the little Testament, and kissed it most affectionately, then laid it down carefully, as though it was hard to part with the book which had conveyed light to her mind, and life to her soul. She often breaks out in expressions like these while reading the word of God: "Oh! how good! how beautiful!" The word *unbound* occurred in her lesson, the other day, and she exclaimed! "How good to feel unbound!" Another of my pupils, while a slave, was almost murdered by repeated and terrible whippings, and her blood now stains the floor in a chamber in a house near Ferry Point, where her owners wreaked their vengeance on this helpless woman. She lives to suffer physically, but forgives her enemies, and hopes God will forgive such as are alive. "But," she said, "if God's words is true, old massa and missus must be in *torment*, for they were *very* wicked, and died so; and as bad as they were, it makes my heart ache to think what they have got to suffer to all eternity." I have no doubt of her forgiving spirit, for

many of these suffering ones, and suffering, in consequence of the past, had much of the mind of Christ.

HOUSE-BUILDING FOR THE FREEDMEN

REV. J. P. STONE, giving an account of his wife's labors at Hampton, says:

Some months since, finding a poor suffering widow and several children houseless, she resolved to build them a cabin of her poor funds as she called it, made up of small sums sent by friends, North, to be used for the benefit of poor suffering ones, at her discretion. She had at that time but ninety cents left.

When she told me of her intention to build a house, I said: "But my dear, where is the money coming from?" "Oh!" said she, "I will trust God for that; I think he will put it into somebody's heart to send me some money." So she began upon the house. \$2 came from Burlington, Vt., and \$10 from Norwich, and \$5 from other sources, and when her cabin was done, and paid for, and occupied by the family for whom it was intended, Mrs. Stone had forty cents left.

With this she resolved to build another house. Soon in came Mrs. Wolcott, of the Chesapeake Hospital, and put into her hands \$50, with which to build two or three cabins. Then she resolved to build five. Riding out with Capt. Wilder to find a suitable location where the former owner would ever be likely to reclaim the ground, and where, to each house might be attached, if possible, an acre or so, he said, "Why not begin for ten houses?" "Indeed," thought she, "that would be nice to have a most a little village just out of the thickest of the town, all in order and somewhat under our own control. But will it do to undertake so much? Where is the money coming from?" Then she thought: "Why not as well trust God for funds to help me out with ten as with five. And so she resolved to build ten houses, and soon engaged the mechanics to do the work."

I regret to say, that, through trouble with one of the mechanics, her work has been much hindered. However, it is progressing, and houses will be built, I trust, before long. For the expense, faith must as yet stand for an amount of perhaps \$125 or more. But she borrows no trouble about that; says the money will come, if she can only get the houses built.

SOUTH-CAROLINA.

From Rev. W. T. Richardson.

BEAUFORT, S. C., June 22.

DEATH OF MISS GEORGIANA M. WARREN.

It becomes my painful duty to inform you of the death of our beloved sister W.

en. She died on Tuesday the 21st. She had been ill for a few days previous to the last attack, from over-working and nervous debility. The best medical attention and nursing were bestowed upon her, but she gradually sunk, until she quietly fell asleep in Jesus. The funeral services were conducted by myself, assisted by Brother French. General Saxton and wife were present, and a large number of teachers, and other friends. Many of our colored friends attended, showing by their mournful silence that they were not uninterested spectators.

Miss Warren came among us three months since. As a teacher she was devoted and faithful. Her heart seemed to overflow with joy on account of the opportunity she had of doing good. Her remains sleep beneath the shade of a beautiful live oak, near by the house of God.

From Miss E. B. Eveleth.

STONEY, S. C., June 22, 1864.

We have been in this work several months, and I am just as ready and willing to work now as when we first took hold. I do not think we shall ever tire of it. We had a very interesting school at Elliott; there were about eighty children in the winter, but toward spring the field-work took off some; then the small-pox came among them, so that the average attendance was about forty. We did not feel that there was work enough for us, especially after we heard there were about two hundred children at Stoney without a teacher; so we left that school in charge of Mrs. Fowler, and came to this place on Saturday morning. It was noised abroad that two teachers were coming, and as we passed them on the way, their smiling faces showed the ivory, with a courtesy and a pleasant "How dy." When we drove up to the house, there was a large group expecting us, all ready to do something to help us, bringing in our baggage, etc., which they did in a short time. We are very pleasantly situated here, in a fine large airy house, with a piazza twelve feet wide around three

sides of it, three large magnolia-trees in front, and a variety of beautiful flowers all around. Mr. Dennett occupies the house. He is Superintendent of this island, and sees to the interests of the colored people. They all think a great deal of him, and well they may, for he is a kind friend to them. He does all he can to serve them and make them happy and to make it pleasant for us. There is no school-house here, but we have our school on the piazza, which answers very well. Monday morning they were here bright and early, some before we finished our breakfast, and it was really a pleasant sight to see them flocking toward the house from all directions. Some of them walk over a mile. We thought of commencing at nine o'clock, but they are here so early, we have to call them together at eight. We have over a hundred, and all have not come that will come. Oh! how we love this work! To think of a hundred immortal souls looking up to us for that which will raise them up in the scale of being! Who would refuse it to them? who would be willing to crush them down on a level with the brute? There are some, I know, that think, or pretend to, that they are a different race; but suppose they *were*, if the brutes were capable of receiving book knowledge, and were anxious to have it, and it would make them happy—if only for this world—we would not refuse it them; and why should we refuse those who will live in eternity, and who have shown that they *are* capable of receiving, and do receive it?

MISSISSIPPI.

From Rev. S. G. Wright.

NATCHEZ, MISS., June 20, 1864.

ON the first of April the schools were all broken up by the "order" of Dr. Kelly, Health-Officer of the city. About one week elapsed before the children, whose parents were permitted to remain in the city, ventured on to the streets, for fear of being again seized by the guards and sent to the camp. About one third of the scholars never returned to the schools. The parents

of the most of these went back to their old masters, or fled into the country, or were sent to the camp, and from thence to some plantation.

The improvement of all is such as to abundantly encourage us in the belief that, with equal advantages, their progress will be fully equal to that of any other people. Our teachers were at first considerably troubled to secure all that order and proper deportment necessary to the highest progress in learning, but the improvement in this respect has been marked and very pleasing to the parents.

The rod has only been used in extreme cases. The teachers of other schools have discarded corporeal punishment as far as possible. A strong attachment to the teacher is soon manifested by the children and their parents. This fact, with proper instruction, in nearly every instance, secured prompt obedience. We meet with very few persons in the army or out of it, on this river, who have any sympathy with the education and elevation of the blacks.

It is all up-hill work to secure quarters for ourselves, and rooms for the schools; and from present appearances, I judge the difficulty will increase. Mrs. Dr. Thompson, of the Indiana State Commission, assisted by Miss Welsh, of our Society, have been the teachers in the other school, in which I have had a special interest. I think the schools have been interrupted but two days from the beginning, except that occasioned by Dr. Kelly's *order* above referred to.

In relation to another campaign, I would remark that we are all expecting to return, God willing; and we think, as yet, that we can accomplish more good by continuing our work right *here* than at any other place. We are all acquainted with the people, and have abundant evidence that we have their warmest confidence, and they are all anxious we should continue with them. We hope to be back the first of October. Miss Stinebaugh is very usefully employing her time as missionary in the city. I have been teaching inside the fortifications. The colored soldiers are very

anxious to learn. There are two regiments here and one outside. I hope we can find teachers for them. We expect to leave before the tenth of July. The ladies are still well, but hardly feel able to continue the schools. The weather is *intensely hot*. We can not go even half a mile into the country. Guerrillas are prowling around all the time.

From Miss Eliza Mitchell.

PRESIDENT'S ISLAND, June 26, 1864.

YOUR very welcome and sympathetic letter was gladly received a few days since, for which I thank you very much. You of the North can not tell how much good a few words of sympathy do us here, who are away from home and that is pleasant, except our work, which is love.

The box came safely to me, for which you have my warmest thanks. I can make good use of all the things that it contained. With nothing comes amiss. They are sending most of those who are fortunate enough to get away from their masters, and escape the guerrillas, to the island; of course, they come perfectly destitute of every thing. I try to get a change of garments for them, and then, if they are well, expect that they will take care of themselves. The people are, being paid for their labor—of them—and you can hardly imagine what difference it makes in their condition. The commander and camp-commander and war-master are all good men, who seek the greatest good of the people. You may be sure that the teachers rejoice in the change. We feel more as though we might accomplish something, and not be made ashamed every day that we are *white*. There is a fine garden here of about forty acres, belonging to the Department. It is cultivated by the women almost entirely. They have been sending very fine vegetables to the Memphis market for some three weeks. This brings into the Department a handsome profit.

The camp will not be moved from the island. We are out of the way of others, and the wood and garden are, when rightly managed, very profitable for the Department. I shall not leave my island work unless I am sick again. I trust that I shall not be. I think that after my long sickness of five months I must be pretty well acclimated, and as I have fully recovered

health here in this climate, I hope that I shall have health and strength to labor long and faithfully for this people. I have a large class of girls who are learning to sew, and I have some difficulty in getting materials for them to work up. Captain Walker has furnished me with material for shirts and pants, to be made up by the women, who know something about sewing. I cut and baste, and they do the sewing. He also furnishes me with money to pay them for their work. The garments are put into the store to be sold. In this way nearly all of them can have a little work, for which they are paid. My old aunty and her eighteen orphan children are getting on nicely. She is very anxious that the children shall all have a Sunday suit. I have been trying to arrange it for her, and think I can accomplish it. They will not all come out in the latest style, I assure you, but I hope to have them clean and neat. You would be amused to hear her plans for the good of the children.

The Lord will abundantly reward your Society for all you have done for this oppressed people. Our work for them is only just begun; we must not grow weary. We have every reason to take courage; our labor for them, I am sure, will not be in vain. I should like to tell you many things of interest if I had time. When I tell you that I have sat down to this letter at least twenty different times since commencing it, you will not wonder that I can not do much at writing. Somebody wants something, or to know something, all the time. Please accept my grateful thanks for all your noble Society has done for *my* people.

LOUISIANA.

JOYFUL CELEBRATION.

From Rev. E. H. Alden.

NEW-ORLEANS, June 11, 1864.

THERE is to be a grand celebration of the colored people in honor of the holy law, recently enacted, that this State shall be forever free from the curse of slavery. All the schools are to appear with every equipment necessary for a grand jubilee. I feel anxious that my six hundred shall make a good appearance.

Saturday, P.M.—Part of the proceedings of the day are passed. I have only time to say, that I never witnessed so large a crowd before. Seats were provided in a large square, sufficient, it was thought, for two thousand children in the

separate schools, supposing no more would be needed. But these were packed before there was much diminution of the crowd. I succeeded in getting all my girls on the platform, by being among the first on the ground; but the boys were obliged to stand below. Our children formed in procession at the school-house, and marched to the square, about half a mile. The girls were all neatly dressed in white, and very many of them richly. I never saw any school-children look neater, or behave better than they did during the march. I think we numbered eight hundred children.

The beautiful flag, lately sent from New-York, reached the spot ahead of us, and was displayed in a conspicuous place on the staging occupied by the children, as well as in the grand march through the city. Chaplain Conway was indefatigable in obtaining positions for the children, and aiding the colored people in every way he could. He was on horseback among the foremost in the great procession. Cheers were given on passing the office or dwelling-house of any officer of known friendship toward their race; particularly the Governor, General Banks, Col. Hanks, Dr. Hubbs, and the teachers of the Missionary Association. The colored soldiers also marched in the procession, and showed wonderful proficiency in drill.

Previous to forming the procession, at the square, prayer was offered by a colored clergyman, full of expressions of gratitude for this glorious day. I have not time nor space to tell you of their congratulations with one another, as they met old friends, and repeated their stories of sorrow in the past, and thanksgiving for the present. "Bless the Lord for this day!" "Thank God that we have lived to see this hour!" were among their most common expressions. I think I am perfectly safe in saying that there were thirty thousand colored people in and about the square. It has been a gala day to them, as was shown by their new dresses and gay colors.

From Connecticut.

INCLOSED find one dollar and fifty-five cents, a family contribution to the freedmen. May it do as much good to them as it does to the little children who give out of poverty their Fourth of July spending-money to this blessed work. Wishing you great success, and ever praying for the prosperity of the Association, I remain, etc.

American Missionary.

NEW-YORK, AUGUST, 1864.

SPECIAL NOTICES.

THE notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

MONEY NEEDED.

WE earnestly entreat the friends of the cause not to relax, but rather increase their efforts to supply us, at this crisis, with means absolutely necessary to carry out the plans already devised, and such as are indispensably necessary for the relief and instruction of the freedmen, and the general interests of the cause of missions at home and abroad. At this season of the year, without special effort, the receipts usually fall short of our necessities.

By the time the response to this appeal can reach us, the sickly season at the South will be over, and then our necessities will be very pressing. The people needing relief and instruction are rapidly increasing, and the proffers of services from teachers are more numerous than ever. Will our friends allow us to fail of meeting the exigency coming upon us?

THE END NOT YET.

THE loyal people of these States have entire confidence that complete victory over the rebels will eventually crown their efforts and sacrifices; but the question is put on every side: How long will the rebellion last? The continuance of the rebellion seems to many a puzzle. They say the right is on our side; the rebels are wholly in the wrong; they are influenced by a demoniacal spirit; their triumph would perpetuate slavery and open the flood-gates of wickedness; while the triumph of our government would be the establishment of freedom with its attendant blessings throughout the whole land. In view of such considerations, they marvel that vic-

tory has not long since crowned the efforts of our government; and in a human view the procrastination of the conflict, it must be confessed, is a puzzle.

Turning from the perplexities that affect the minds of worldly men and unreflecting Christians, and looking at the subject as devout students of God's word and providence, we may be able to ascertain with a reasonable approximation to the truth, why the rebellion is suffered to continue so long; why so much treasure is expended; why so many precious lives are offered up; why so much anguish is permitted throughout the country on account of bereavements and the casualties of war.

We must never forget that the Lord God is Governor among the nations; that he governs them by fixed laws, and that neither this nation nor any other can escape his retributive justice. As a nation we have sinned and provoked the God of heaven and earth. To say nothing of other transgressions at this time, slavery has been THE COUNTRY'S SIN. It is true that the seat of slavery has been chiefly at the South, but the people of the North have consented to the deed; and therefore the sin is national. What adds turpitude to our sin is the fact that we have sinned against light, against warning, in violation of the foundation principles of our government, against our solemn and oft-repeated protestations before heaven and earth; in defiance of God and the civilized world.

"SHALL I NOT VISIT FOR THESE THINGS, SAIETH THE LORD; AND SHALL NOT MY SWORD BE AVENGED ON SUCH A NATION AS THIS?"

Can any reflecting person deny that the Almighty has undertaken to vindicate his oppressed children in this land, and to punish their oppressors, that as the whole nation has sinned, he is punishing the whole nation; and that until, as a people we repent and bring forth works meet for repentance, the bloody conflict will continue? As yet we are an unhumiliated and impenitent nation; we rely mainly upon an arm of flesh, and put our trust in our power and resources, the wisdom of our statesmen, and the skill of our generals.

and we refuse to do full justice to the colored man. He is pursued still with cruel prejudice; the national record is yet stained before God and the world with the guilt of slavery; the proclamations of the President, glorious as they are, leave a portion of the slaves in bondage; Congress has refused to submit to the States the question of abolishing slavery by constitutional amendment, and in various ways both the government and the people do not acknowledge the equality of all men before the law — the great principle upon which our government was founded — nor do we, as a people, acknowledge the authority of the divine law in the inculcation of the glorious fact that God is no respecter of persons.

Nor in other respects do the people in the loyal States do their duty. Many of them fraternize with the disloyal people of the South that have sought an asylum among them; and some of the Northern people openly and unblushingly act more as allies of the rebels than as loyal citizens of their own government. Even a large portion of the loyal part of the community are not heartily engaged in quelling the rebellion, seeming to prefer their own ease and profit rather than contribute their property and personal services to the country in this fearful exigency. While every man, woman, and child in the South is heart and hand voluntarily engaged in the crusade in favor of slavery, or forced into it, the great mass of the people of the North are spectators rather than actors in the contest involving freedom and all the dearest and most sacred rights of man.

In view of these things, let no one marvel that the rebellion is not put down; that with our vast superiority in numbers and resources, the rebels continue to withstand and defy us; that the end is not yet. God calls upon the people to repent; to do justice to the colored man; to put away oppression and prejudice against our colored fellow-citizens, and to come up to the help of the Lord at this crisis. When the nation does these things, we may reasonably hope the Almighty will give us the success we desire; and we think not before. He

waits to be gracious, but he waits also for our repentance, humiliation, and obedience, before he can consistently give us final victory. The issue of the conflict then may be said to depend, in no inconsiderable degree, upon the loyal and Christian people of this nation; and the time when the rebellion will terminate to be, under God, in their own hands; and God will help them, and that right early and most effectually when they obey him. How can he do it before? Thanks be to Him that his people can hasten on the day of final triumph, and the return of peace in righteousness, by repentance, obedience, and unceasing prayer.

HEAR THE WORD OF THE LORD, YE RULERS AND PEOPLE! . . . WASH YE, MAKE YOU CLEAN; PUT AWAY THE EVIL OF YOUR DOINGS FROM BEFORE MINE EYES; CEASE TO DO EVIL; LEARN TO DO WELL; SEEK JUDGMENT, RELIEVE THE OPPRESSED, JUDGE THE FATHERLESS, PLEAD FOR THE WIDOW. . . IF YE BE WILLING AND OBEDIENT, YE SHALL EAT THE GOOD OF THE LAND: BUT IF YE REFUSE AND REBEL, YE SHALL BE DEVoured WITH THE SWORD; FOR THE MOUTH OF THE LORD HATH SPOKEN IT. *

NATIONAL FAST.

THE President of the United States, in compliance with a resolution of both Houses of Congress, has appointed the first Thursday of August to be observed by the people of the United States as a day of national humiliation and prayer. We earnestly hope that the day will be religiously observed throughout the land, and that the manner of its observance may not increase the guilt of the government and the people. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" *

CLOTHING FOR THE FREEDMEN.

THERE has been a falling off in the amount of clothing received for the freedmen, doubtless on the supposition that less would be needed in the summer. It should be borne in mind, however, that there are multitudes of escaping or

liberated slaves coming continually within our lines in a state of utter destitution; and besides this, there are frequent reports from teachers of hundreds of children in their immediate neighborhoods who would be in school if they had clothing to make them decent.

But more than all this, we wish the friends of the freedmen to remember that if God gives our armies the success we desire for them, there will soon be an immeasurably greater demand for clothing for the destitute than there has ever been before. We hope Christians will prepare to meet it.

CHANGE OF SENTIMENT.

It has been said that few men change their sentiments on important subjects after arriving at the age of fifty. However this may be, we believe that there are very few, not decidedly Christians, who are willing to avow that they have for a course of years been in error. Mr. Henry Clay once declared in the American Senate that, for the past thirty years, he had not changed his opinion on any political subject of national interest. In these days changes of opinion on the part of veteran politicians and divines are not of rare occurrence; nor is the frank avowal of such changes and errors a rarity.

Rev. Dr. Spring, of this city, within a year past, in conversation with one who reminded him of his former long-continued opposition to the anti-slavery enterprise, ingenuously and magnanimously said: "I WAS WRONG." Rev. Dr. R. J. Breckinridge, of Kentucky, though always professing anti-slavery sentiments, has, until lately, kept aloof from those who advocated the annihilation of the system. At Baltimore, recently, he united heartily with the friends of universal emancipation. "I unite myself," said he, "with those who believe that slavery is contrary to the highest interests of all men and of governments, contrary to the spirit of the Christian religion, and incompatible with the natural rights of man." Honor to these venerable men, and to many other kindred spirits, who now take decided ground in favor of complete and universal emancipation. *

NEGRO SUFFRAGE.

At the recent meeting of the Tract Society in New-York, Bishop McIlvaine, of Ohio, gave utterance to the following noble sentiments respecting the rights of the negro:

"And now, brethren, since we have been led thus far, let us have courage to be consistent with what we rejoice in. Let us face the proper result of the providence we have been contemplating. Let the enfranchisement of our colored brethren be a *complete* enfranchisement. Let it not stop in the removal of the shackles till *all* are taken away. If the colored man is fit to be a soldier in the full pay and uniform of our citizen armies, standing at least upon an equality of danger and trial with the white man in defence of our Government and its blessings, he is fit to be a citizen under our Government in full liberty and privilege. We must boldly face and honestly accept that result. With me it requires no effort. God is leading us to it. All consistency requires it. Our past history is full of inconsistency in that direction. We have never come up to the logical requirements of our Declaration of Independence. God be praised that he is making our paths straight."

What a marvel! Some five and thirty years ago we were associated with Professor McIlvaine on committees at the Tract House; we then joined with him in his extemporaneous prayers and listened with delight to his eloquent addresses; and of late years have seen him addressing meetings in sympathy with those in the old Conservative Society, who resisted the efforts of the minority in their desire to throw off its alliance with the slave power, and advancing with the spirit of the age. And now, promoted to the Presidency of the Tract Society, the good Bishop is boldly advocating not only the universal freedom but the citizenship of the ex-slaves; and the Society is keeping pretty good pace with their venerable leader. Glory to God!

WRITE PLAINLY.

WE have often heard of inconvenience and losses arising from loose and careless superscriptions of important letters. Post-office clerks are sometimes guilty of the same carelessness, producing similar consequences. The *United States Mail* says on this matter:

"This evil was forcibly illustrated recently by the blind address given to an important package made up at one distribution office, and intended for another. The abbreviation 'N. Y.' was adopted instead of New-York. By accident, the package was bagged to Washington, D. C. A clerk in that office, mistaking the

arks, no doubt, for N. T., and supposing that Nebraska Territory was meant, started it off for Chicago, Ill., for distribution to the far-off region referred to. At Chicago it was turned back to New-York, and received at this office more than a week after its original mailing. It would have been here in a few hours had the short words New-York been written in full, and but for the missending in the first instance to Washington. Many valuable letters thus went astray, causing alarm and disappointment. One of them contained inclosures to the amount of over one hundred and twenty-four thousand dollars."

HOME MISSIONS—ILLINOIS.

From Rev. Wm. Holmes.

SOUTH PASS, UNION CO., ILLINOIS, }
May 30, 1864. }

My labors during the past quarter have been chiefly confined to the counties of Williamson, Union, and Pulaski. A very great change is passing upon the people of Williamson County. It has been very vivid in politics, and the prevailing religion subservient to politics. No man could preach with safety who did not preach loyalty to the government. Here a regiment was organized whose officers and men were in open sympathy with the rebels. Here, in this free State, was furnished a company which joined the rebels at Paducah, and fought against us at Belmont. Here one preacher has been shot and wounded; others were taken into the woods at night and flogged; others, not preachers, but Union men, have been shot down like dogs. This is all changing fast; the people are becoming Union in sentiment; and at Marion, the county-town, the change, though not so fast as in the country, is still very manifest. Our services are desired oftener than I can supply them at present; the work is progressing, and friends are increasing. Here, where a few months ago we had but few friends, and was dangerous to entertain an abolition preacher, now we have many; the congregations are large and attentive, and we still expect greater things, for God is working. In Union County, I have preached at the Union Meeting-house, about six miles from here; it is owned by a large society comprising themselves Christians—not Campbellites, nor Unitarians; but just a local church. There are several societies of this kind in this county and in Jackson. They do not avowedly profess any erroneous doctrine; they are, however, tainted with pro-secessionary heresies, and many consequently seceded. I have labored to benefit them; although some have been offended at

the gospel of liberty, the majority listen to the truth gladly. I do not interfere with their organization, but aim to elevate them to the truth as it is in Jesus.

I have also preached at South-Pass. Here there is no church organization. The congregation meet in a hall built for secular purposes; services are held every Sabbath, some one preaching, or, in the absence of a preacher, a sermon is read by some one present. I have also preached once in five weeks, and held a Sabbath-school service, at the house of a colored man who lives in this vicinity. There are three families of colored people, living only a short distance from each other. These families comprise together, young and old, twenty-five persons, all of whom have no opportunity of obtaining either secular or religious instruction. My wife is interested in the Sabbath-school, and we have succeeded in opening to some of them the pages of the everlasting Gospel. Some of the colored people manifest great delight. We are engaged in a needed work, for all these colored persons could truly say: "No man careth for my soul." It is pleasant to preach to these poor simple people.

In Pulaski County I preach at William A. Allen's. I have an appointment once in four weeks. This is a small village on the Illinois Central Railroad, twenty-two miles south of us. The place is supported by railroad-stations, and several mills for the manufacture of lumber, lath, and shingles. Some two hundred persons compose the population of the place, which is quite sickly—some one dying quite often. Here are no religious services held but ours, except once in three weeks by the Methodist brother on the circuit. When there is no service the people engage in Sabbath-breaking by hunting, gambling, drinking, fishing, etc. There are only a few who know any thing of the grace of our Lord Jesus Christ experimentally. Few care for the moral welfare of the people. Money is the principal thing. A part of the time we have a Sabbath-school, which consists of some twenty-five scholars. Lately the congregations have increased, and are becoming more attentive and interesting. I trust our labor will not be in vain in the Lord, at this place.

OJIBUE AND OTTAWA INDIANS.

From Rev. George N. Smith.

NORTHPORT, MICH., June 15, 1864.

Friday, March 4th.—I went to Onumunéseville; had some fifteen to twenty in meeting. The Indians have all moved to

their sugar-camps. Two or three proposed to unite with the Church. In addition to the ordinary exercises, I spent some time in asking them questions and instructing them.

Sabbath, 6th.—I preached in the morning at Northport; had a congregation of about forty persons. At the close of worship had a small but pleasant Sabbath-school. In the evening I preached at the head of the harbor; our congregation numbered about sixty. Very good attention was paid.

11th, P.M.—I preached a preparatory lecture at Onumunéville; between twenty and thirty attended. I examined one candidate for membership.

Sabbath, 13th.—We went to Onumunéville, and had a full house. I preached and had the most profound attention. In the afternoon I received into the Church, Joseph Châwâquiskum (baptized when young) and his wife, Jane, whom I baptized to-day, after which I baptized Nancy, a young daughter of Sophia Puhquangâ. I then administered the Lord's Supper to a larger number of our members than I have had at communion for years, if ever at any one time. Some of the Methodist members were present and united with us; we had a very interesting time. I hope long to be remembered by many.

18th.—Our meetings in Northport were suspended on account of small-pox. The people were afraid, and it was deemed prudent not to call them together. The disease was brought into the place by a stranger, Hiram Gage, who died on the morning of the eleventh. I was employed by the authorities to direct his medical treatment, and was badly exposed.

Tuesday, 22d.—I was taken very sick with varioloid, but had a comfortable assurance and complacent satisfaction in the prospect of any possible termination of my case. I felt that all would be well.

Sabbath, 10th.—I preached twice at Onumunéville; the meetings were small, but interesting throughout. Some of the Indians are absent hunting; some are in sugar-camps a great way off.

Sabbath, 17th.—Preached at Northport

in the morning; had a full house. Excellent attention throughout; some appeared serious. After meeting had a small Sabbath-school. Five o'clock P.M., I preached at the head of the harbor; had a good congregation. Some young fellows from Northport behaved disorderly. This is the first thing of the kind I have witnessed a number of years. My meetings are generally very orderly, often very solemn.

Thus another quarter has passed, the seed sown by my unworthy hands. I pray the Lord, may spring up and bear forth fruit to the praise and glory of his great name.

INDIA.

ONE of the British Wesleyan missionaries, Rev. Robert Stephenson, in giving an account of his tour in Tanjore, says:

"I have never been so impressed with the importance of this district, as a field of mission labor, as during my present tour. The country everywhere is beautiful and fertile, and abounds with an industrious population. But, alas! the multitudes are without God. They fall before a stone and call it god. The greater of them are utterly worldly; they desire not to know the truth. In many pleasant villages where I have passed unmentioned are vast heathen temples, which tell at once of the resources of the land, and how those resources have been taxed to the utmost to support idolatry. . . . Everywhere, in the most pleasant streets and most commodious houses, reside the priests of this false religion, and the people, enslaved by superstition, willingly bring to them their offerings, and care not to question the truth of what they say. Thousands of aged men are paid into another world without having heard of Christ, and myriads of children are being brought up in idolatry and crime. . . . We must never allow ourselves to suppose that the heathen are as yet in operation are commensurate to the work to be accomplished. It can not too often be repeated that the mass of the people are ignorant of the Gospel, that they live and die in ignorance of the truth."

To which we add:

"The Bombay *Guardian* tells us that the whole number of converts connected with Protestant societies in India, Ceylon, and Amoy, in 1862, was 49,688. Of these, 11,000 belonged to the Church of England, 20,000 to the Baptists, and 2517 to the Methodists. On this estimate the *Guardian* seems to have overlooked the numbers connected with missions of the A.B.C.F.M."

Rev. W. SAMPSON, of the Baptist Missionary Society, London, writes from Ben-

"I am utterly astonished," he says, "to find the extent to which Christian knowledge has spread. Everywhere some knowledge or other of Christianity exists. Faith in their own systems seems lost. Again and again, in the most remote of the way villages, are found people who know scarcely any of the facts of Christ's life from the Bible, yet in some strange way or other were aware of the existence of Christianity, and listened to what we told them as though there were no new thing. In fact, I was literally startled at the amount of preparatory work that had been done. In these distant out of the way villages we have seen evidence that our work, if it be only as preparing the way of the Lord, is not in vain."—*Baptist Miss. Herald*.

NATIVE MISSION HELPERS IN INDIA.

Rev. EBENEZER E. JENKINS, says the *Independent*, who has labored for twenty years in India, is a brother of Rev. John Jenkins, D.D., the pastor of Calvary Presbyterian church, Philadelphia, who was also himself for some years a Wesleyan missionary in that country. In a speech at the late anniversary of the Wesleyan Missionary Society, London, he stated the influence placed upon native preachers in a way that shows more of the simple good sense of the primitive Apostles than any thing we have seen in modern times. He said:

"We intend to conquer India by means of Indian levies. European missionaries, unaided and alone, will never be able to convert India. We draw our young men around us. We send them from the gross vanities of their religion; and, by the teaching of God's Spirit, they are enabled to cast from themselves those notions in which they had trusted as heavenly relations. We take them into our counsels. They know the Gospel as well as we do. They preach it as efficiently; they can proclaim before an assembly as eloquently, and teach a class as impressively, as ourselves—ay, sometimes more impressively; because the truth coming from one Hindu has great power over another Hindu. The sophisms which they sometimes bring out in their conversations to puzzle or distract the foreigner, can never appear in the presence of a Brahmin who has been converted. Besides that, the arguments of race and of caste which they bring before us so frequently, fall to the ground in the presence of a man who has been one of themselves. And when I have been preaching the Gospel in the ways of India, with a converted Brahmin on my side, or a Hindu of high caste, the people are disturbed us by noisy opposition; but he, turning his eye on the tumultuous throng, has silenced them in a moment, and has said: 'Why

you know that Hinduism is all a lie, and you dare not contradict me.' These are the men whom God is giving us. These are the men with whom we go forth. They are witnesses of the power of divine truth, and, in some respects, such witnesses as I have never seen in any other part of the world."

CHRISTIAN FEMALE INSTRUCTION.

Rev. F. T. REED, at Cutwa, employs two female evangelists. He writes:

"It is their duty to visit the houses into which they can win an entrance, and to read to the females of the family in their seclusion some portion of the word of God. They have been well received, and their services welcomed by both Hindu and Mohammedan women. In one month alone they had access to no fewer than two hundred and six females of various classes. If it be remembered with what jealousy the women of India have hitherto been secluded from all instruction, and especially from Christian influence, the importance of this fact can scarcely be over-estimated. A Brahmin lately observed to our native missionary in Baraset, Ram Krishna Kobiraj: 'Educate our females, and we are undone.' Till now it has not been possible to reach them. But female schools are multiplying, female education is being sought after, and the recesses of the Zenanah are beginning to echo the glad tidings of salvation."—*Baptist Miss. Herald*.

MISSION ON THE PACIFIC.

A BRIEF report of a second tour to the gold mines of Carriboo, by Rev. Dr. Evans and the Agent of the Canada Bible Society, "confirms the conviction that the Wesleyan missions on the British Pacific are opportune." Dr. Evans writes:

"On the way I had several interesting interviews with bands of Indians, who received me as a minister of Christ with great respect, and listened with devout attention to what little instruction I was able to communicate in the Chinook jargon, with which I have a very limited acquaintance. They express strong desire to have instructors settled among them. But the entire question of supplying them is beset with difficulty, as they are living in parties of from twenty to perhaps eighty each, and widely separated."

CHINA.

Mr. KLOEKERS, at Yentai, in the bay of Chefoo, reports that his servant, who has been an active helper in the work of grace, drew upon himself the hostility of the enemies of the Cross.

"They threatened to murder him. When

told of the threat, 'It shall be,' he replied, 'just as it pleases our heavenly Father. I am willing to leave a world where it is so difficult to keep myself unspotted. I long for perfect holiness.' But while willing to suffer for Christ, he is not less willing to labor in his cause. The influence of his teaching and example on the villagers is very remarkable. Feuds, at his suggestion, have been made up; peace has been restored to families; gamblers, at his reproof, have abandoned their vicious practices; even the children, as he passes along, say: 'Let us also pray to our heavenly Father.' The fame of these events has reached the neighboring villages, and is attracting great attention to the doctrines of the Cross."—*Baptist Miss. Herald.*

SOUTH-AFRICA.

In a letter from Rev. Matthew Godman, in the *Wesleyan Missionary Notices*, we find the following:

"From this new sphere of labor we look back on our sojourn in the Dutch Circuit in Cape-Town as one of the happiest periods of our missionary life. Never before have we so fully felt that we were living among *our own people*; and our residence among them was the more gratifying, because we saw that our labors were not in vain in the Lord. It was our high privilege to see the number of church-members considerably increased; and one pleasing feature of these additions was, many of those who were so brought into the fold were young persons, the majority of whom are the children of our own members; and these are the hope of the Church."

A Moravian missionary writes from Shiloh:

"Not less than fifteen churches have been erected in the Eastern district alone of the Cape Colony within a twelvemonth, all of them for the use of the Kaffirs."

ITALY.

In a letter from Mr. E. E. Hall to the editor of *The Christian World*, we find the following:

"In the north of Italy some demonstrations have recently occurred, which show at once the alarm of the priests and the progress of the truth. Four young men went from Milan to Mowza to pass the Sunday in amusement. They were suddenly surrounded by a crowd of men and women of the lower class, who cried out: 'Death to the Protestants!' Three of the young men escaped; the other fell into the hands of these fanatics, and his life was saved only by the intervention of some citizens."

"These young men were taken for Protestants, though they were not in reality. The civil authorities inquired into the reason of this fury of the people against Protestants; and found that a priest had been preaching against

the doctrines of the evangelists, and called the people to unite and oblige the authorities to suppress the evangelical school. The subject of Mouza, justly excited by this attack against liberty of worship guaranteed by Constitution, entered a complaint against the priest, in order that he should be prosecuted under certain articles of the penal code."

"A colporteur selling Bibles on the place was surrounded by some people, who bought several Bibles, and then with malice attempted to burn them. Others reproached them for these acts of violence, when they came still more excited, and overturned the table of the colporteur, and tore in pieces his Bibles. The police interposed, and arrested one of the guilty party, who confessed that the priest had furnished the money, and excited them to these acts of violence, promising that they should thus gain Paradise!"

BELGIUM.

It appears, from the report of the Evangelical Society of Belgium, says *The Christian World*, that in this Roman Catholic kingdom the society has at present twenty churches and stations, at the head of which are eighteen pastors and evangelists. These churches are established in the principal towns and chief centers of population, having branch congregations and Sunday schools, and are continually extending their influence over neighboring places. The report is

"Prejudices of old standing, which raised a formidable barrier between the Gospel and the Belgian people, have been overthrown or shaken. Numerous conversions, bearing the seal of the Holy Spirit's operation, have won the title of Evangelical Christian honor and wide by the happy moral transformation they have wrought. . . . If you visit the young churches, so lately come forth from Italy; if you be present at their worship, at prayer-meetings; if you engage in conversation with them in the bosom of their families; if you inform yourself of the change produced in the conduct of these new disciples of the Gospel and of their work of piety, you will be speedily convinced that this work is of God, and is 'to the praise of the glory of his grace'."

PERU.

In *The Christian World* for July is an elaborate article on Peru—its sources of future wealth. It describes its saline deposits, its pasturage, its metals, its coal, its agriculture, its healthfulness, its means of access, etc., and concludes as follows:

"These facts are not brought together and spread before the public merely to gratify

sity, stimulate enterprise, or even enlarge knowledge; but to subserve the interests of *Christian Missions*. He, who is the God of nature and of grace, who created this world for his own glory, has hidden in these sterile sands, in these rugged mountains, in these rich, green hills, slopes, plains, and valleys, means to sustain many millions of immortal beings for whom Jesus died. He did it with a benevolent design which will be accomplished. We believe these regions are to be opened to the commerce of the world, and thus to be filled with busy agriculturists, miners, and manufacturers. We further believe that they ought no longer to be left to that system of religion which has, for three hundred years, had unbounded sway, and (as shown in the last January *Christian World*) has degraded them far below the level on which it found them under the religion and government of the Incas. Still further we believe, that those who hold the pure religion of the Bible might now, in anticipation of coming changes, go in with the Bible, and lay, on Christian principles, the foundation for many generations. The present inhabitants of the Montana are counted by hundreds of thousands. They are principally descendants of the tribes subject to the Incas. Somewhat civilized, with few wants and indolent habits, and *nominally* Christian, they are chiefly found in the smaller villages. The larger towns and cities are inhabited by a mixture of Spanish and Indian blood, with a few whites. The *mixed bloods* have all the enterprise of the country—not much. East of the Cayali are about five thousand wild Indians, out of the Inca stock, also a mixture of negroes, fugitives from Brazil. . . . The American and Foreign Christian Union, fully convinced of this, and urgently invited to it by residents of Peru, have resolved to begin a mission, once, in Lima, and have appointed the missionary. This work we trust is not long to be limited to the capital, but to spread its life-giving labors over all those fertile hills and slopes, and along all those grand rivers east of the Andes."

JAMAICA, WEST-INDIES.

In the Report of the London "Baptist Missionary Society" we find the following:

"Social and temporal blessings of no common value have been secured. Slavery is a thing of the past; Sunday markets are abolished; equal civil rights are enjoyed, irrespective of color or race; marriage is honored; thousands of the peasantry possess freeholds; education unfettered, and urged on all; persecution for conscience' sake is unlawful; superstitious and wicked practices, though encouraged by some whose minds linger the superstitions of Africa, driven into dark places."

BAPTIST JUBILEE IN JAMAICA.

ON the twenty-third of February there was a celebration, at Montego Bay, commemorating the fiftieth anniversary of the landing there of Rev. John Rowe, the first missionary from England. During the four days' services in the large Baptist chapel, the school-house, and the Presbyterian chapel, as many as ten thousand persons from different parts of the island congregated in these localities. Not a single "police case resulted from this mammoth demonstration." The Treasurer's balance-sheet showed a sum of £1466, collected from the congregations for missionary purposes. There are now 67 churches, with 20,676 members, and 2312 inquirers.—*The Independent*.

THE CHINESE IN CALIFORNIA.

FROM a new work, entitled *The Resources of California*, by John S. Hittel, says the *Spirit of Missions*, we extract the following account of the character and condition of the Chinese in California:

"The Chinamen in California are nearly all very ignorant and very poor. Their number is about fifty thousand, of whom more than half have been six or seven years in the State. Most of them are engaged in mining; and the remainder are merchants, fishermen, washermen, and a few are employed as cooks in hotels, and as farm-laborers on farms owned by white men. Most of them came from Southern China, and nearly all of them are members of five great companies, called the Yung-Wo, the Sze-yap, the Sam-yap, the Yan-wo, and Ning-yeung companies. These companies have each a large building in San Francisco, where they lodge and feed all the members of their company when they arrive from China, or when they come on a visit from the interior. The companies are benevolent associations, and take care of their indigent and sick. There are no Chinese beggars in the streets, and no Chinese patients in the public hospitals. The common laborers are brought to the State under contract to work for several years at a low rate of wages (from four to eight dollars) per month; and they usually keep these contracts faithfully. The employers in these cases are either the companies or associations of Chinese capitalists. The Chinamen generally are very industrious; indeed, they are the most industrious class of our population, and also the most humble, quiet, and peaceful. The merchants are considered to be very faithful to their promises, and in San Francisco they can get credit among their acquaintances quite as readily as other men in similar branches of business. In the mines the Chinamen work in the poorest class of diggings. They own no ditches, large flumes, hydraulic claims, or tunnel claims. The white miners have a violent antipathy to them, will not permit them to work in many districts, and will often drive them from their best claims in the districts where they are permitted to work. Sometimes the celestials venture to

dam a stream, but not often. They use the rock-
er more than any other class of miners.

"In San Francisco, the merchants are usually in partnerships, with not less than three nor more than ten partners; all of whom live in the store, and deal chiefly in Chinese silks, teas, rice, and dried fish. The two latter articles form a large portion of the food of the Chinamen in the State. They have not learned to use bread instead of rice. Those who can afford it eat pork, chickens, and ducks. Beef, and most of our garden vegetables, do not find much favor with them, even among the wealthiest. The washer-men are usually in companies of two or three, and they have numerous little shops in the streets of San Francisco and in the smaller towns. They sprinkle their clothes, previous to ironing, by filling the mouth with water and then blowing it over them. For ironing, instead of a flat-iron, they use an iron pan with a smooth bottom, and kept full of burning charcoal. There are not more than one thousand Chinese women in the State, and these are of the worst class. The Chinese children are few.

"The Chinese men, women, and children learn English very slowly; most of those who have been five or six years in the State can not understand the most common English words."

BIBLE-WOMEN.

THE AMERICAN AND FOREIGN CHRISTIAN UNION have two Bible-women in two of the great cities of the West, who, in addition to keeping schools, visit prisons, distribute tracts, and write to ladies' seminaries and Sabbath-schools. They have been agents in the work of God, "accomplishing great good." One of these devoted women writes:

"Rev. Mr. R—brought in a gentleman and his wife to spend a few moments in one of our schools, and they seemed pleased and interested. After making some remarks, he promised to send each little girl the beautiful song-book, *The Golden Chain*, if they would sing and recite the hymn: 'Saviour, like a shepherd lead us.' Last Saturday forty were sent, and others will be coming. Oh! how their eyes glistened, and how eager all were to merit the gift! All hands were quickly raised, when a vote of thanks was called for to be returned to the kind gentleman for his timely present. Who can tell but many of those sweet verses will cheer numbers of little ones as the shadow of death is creeping over them! And more—may not the father and mother be brought from vice and degradation by listening to the sweet young voices, singing of the precious Saviour, and that beautiful land 'where all is bright and fair'? These things so encourage us in our work, that we feel strong to encounter all obstacles, knowing we 'shall come off more than conquerors' under the banner of King Jesus."

FIRST MORAVIAN MISSION.

It is an interesting fact, not generally known, we think, that the first mission to the negro race was the earliest enterprise of the kind by the United Brethren, in 1732, ten years after the reorganization of the church at Herrnhut.

Dober and Nitschmann determined to go to St. Thomas, W. I. They were discouraged, however, and assured that they, if not eaten by cannibals, would have to become slaves. They expressed themselves willing to submit to the hard yoke of slavery, provided they could gain a single soul for the Saviour. After months of delay, on account of rebuff at every point in the progress toward and at the port of embarkation they reached the strange land, and inaugurated the grand missionary work which now girdles the world. Honor enough for a single evangelical branch of the "Church universal."—*American Presbyterian*.

THE MISSIONARY ENTERPRISE.

It is far beyond our power, or the power of our missionaries, to effect a saving, lasting change in the heart of a single heathen. Have we not, then, in every such change an evidence that God is himself working with us, and a call to fresh efforts in the missionary cause? A soul saved from death! Oh! we little know the preciousness of such a rescue! What is all the money or effort that we can give to accomplish it compared with the untold cost at which it was purchased on Calvary?

That one single command of Scripture, "Thou shalt love thy neighbor as thyself," is an answer to every objection that has been raised against missionary work. Wherever, under the restraining influence of the love of Christ, the precept is regarded and obeyed, though it be with much weakness and imperfection, we shall find listless ears or deadened sympathies where the extension of the Gospel is pleaded for. In our own souls, we know the value of the salvation which Jesus has wrought for us, we shall be ready and anxious to make others partakers of our joy. The question of our hearts will be, "Ought I to do any thing to help forward missionary work?" but, "How much can I do, and how best can I do it?" Happily, in these days of ever-multiplying instrumentalities, we are not left to stand still for want of opportunities. It is difficult even to enumerate all the varieties of aid which most of us can render to this glorious work.—*The Spirit of Missions*.

THE FREEDMEN'S CAMP IN ALABAMA.

FIVE hundred emancipated blacks are now organized in "camps" in Northern Alabama under the superintendence of Lieutenant Joseph H. Harris, of Illinois. A correspondent of the *Chicago Tribune*, who has visited these people, thus describes their condition:

"Superintendent Harris's camps are six in number at present, extending along the Alabama and Tennessee Railroad from Columbia to Decatur through a garden-spot. They are located upon deserted and confiscated plantations. Most of the able-bodied freedmen go into the *Corps d'Afrique*; but there remain large numbers of useful old men, strong, muscular women, accustomed to work in the field, and children. In their earliest history these camps were not self-supporting, and only intended as a refuge. They were supplied with clothing, rations, and quarters at an immense expense to the government.

"The organization of the camps is systematic. There are at present in Lieutenant Harris's charge about five thousand contrabands, and he has under cultivation about two thousand acres, embracing one thousand acres of cotton and the rest in corn, potatoes, wheat, and gardens. The Lieutenant is ably assisted by trustworthy non-commissioned officers and soldiers, practical farmers, detailed from their respective regiments. Each has his own department, and is held strictly accountable for the faithful and prompt discharge of his duties. Every branch of industry of a colony is in operation. There are saw-mills, grist-mills, blacksmith, cabinet, carpenter, shoe, tailor, dress-maker shops, etc. From the extensive gardens vegetables are issued fairly and systematically to the contrabands, and sometimes to the neighboring military hospitals. They are kept in good order by infirm and old negroes. The hum of the spinning-wheel and the clatter of the reel and loom resound from the labor of the old women. Little girls are busily applying the knitting-needle; young women, too delicate for the field, are seamstresses for others who wield the hoe and guide the plow. Everything is harmonious. The negroes are industrious and ambitious. They come promptly to roll-call, receive their orders for the day, repair to the field, and there perform their duties faithfully without driver, without curse, or kick, or lash, humming merrily—perhaps

'De year of jubilo.'

"Lieutenant Harris commenced these camps in small beginnings. The first funds were raised by hiring his force to neighboring plantations. Gradually a large fund has been raised, and now even the tools for his government farms he buys, and even the nails for building barracks, without drawing on the government or the Quartermaster's Department for a single dollar or article. The fund to be raised on the present corps will establish more camps with complete outfits as the army advances.

"Primary schools are a prominent feature. We have seen five hundred little black children gathered with their spelling-books, as apt and tractable as white children. They are instructed in music, accompanied by a piano. The young idea is taught how to shoot, and so far these children are concerned, the next generation will be an advance. The adults also study in evenings, and in every cabin may the

spelling-book be seen passing from hand to hand. Throughout the whole race there is a strong desire for intellectual improvement.

"A furnishing store is in the main camp. Here the negroes can go and suit their tastes—the articles taken being charged to their wages. The largest item issued has been fourteen hundred Webster's spelling-books.

"Religious exercises are regular, and encouraged and attended by Lieutenant Harris and his subordinates with commendable sincerity. The Sabbath is a day of good order, quiet, and rest.

"To conclude, I must say that I have never known a community of the number of these camps with so much peace and harmony or so much usefulness accomplished, and these conditions can be extended, if there be land, to the whole race. Lieutenant Harris, I have learned, purposes soon issuing his views in a book, which will be of interest to the entire body of freedom's friends."

A STRANGE REVOLUTION.

We lately received an order for some elementary reading-books for a Sunday-school of colored children at Davis's Bend, Mississippi. It is stated that the school is taught in the house lately occupied by Jefferson Davis, now President of the (so called) Confederate States.

And what is most singular, the money to pay for the books came from Cairo, in Egypt; not Cairo at the confluence of the Ohio and Mississippi rivers, but Cairo on the Nile!

Our correspondent alludes to the strangeness of the scene—a parcel of curly-headed colored children learning to read from the beautiful cards of the American Sunday-School Union, ("Thou, God, seest me," "Love one another," "If any man have not the spirit of Christ, he is none of his," etc.,) as they hang upon the walls of the recent residence of the chief ruler of a government the "corner-stone" of which is involuntary servitude!—*S. S. World*.

A VETERAN SAINT.

ABOUT eight years since Isaia Papehia, converted under the ministry of Rev. William Gill, left England to return to his island home—Rarotonga, one of the Hervey Islands, South-Seas. The *Missionary Magazine* and *Chronicle* says:

"We have, in the case of Isaia, a striking confirmation of the promise: 'Instead of thy fathers shall be thy children.' He now fills the station formerly occupied by his friend Mr. Gill, at Arorangi, and guides and instructs his countrymen in the way of truth. Isaia also tells us, in the subjoined letter, that his venerable father, Papehia, is still living; and few of our readers will need to be informed that this good man, more than forty years since, was honored to introduce the Gospel to Rarotonga, then a dark land, inhabited by cruel men. But, amidst all the perils

which awaited him, he swam from the vessel to the shore, not counting his life dear to him, so that he might make known to the untutored and degraded people the glorious tidings of redeeming love. Great has been his reward! The entire population has long since embraced Christianity, and more than one third of the adults are approved members of the Church of Christ. Great also must be the joy of this aged veteran in beholding his son laboring in the same blessed cause, and gathering like fruits unto eternal life."

PATRICK HENRY.

AFTER the decease of this eminent orator and statesman, there was found among his papers some resolutions drafted by him, and adopted by the Virginia Assembly, in 1765, which were said to be the origin of the measures that led to our resistance of Great Britain, and final independence. Mr. Henry had written upon the papers an indorsement ending as follows:

"Whether this (independence) will prove a blessing or a curse, will depend upon the use our people make of the blessings which a gracious God hath bestowed upon us. If they are wise, they will be great and happy. If they are of a contrary character, they will be miserable. Righteousness alone can exalt them as a nation. Reader, whoever thou art, remember this; and in thy sphere, practice virtue thyself, and encourage it in others." *

Children's Department.

POOR WHITE CHILDREN.

THE teacher employed by the Association, at Harper's Ferry, in the State of Virginia, where John Brown was delivered up to the gallows for attempting to set the slaves free, writes that many of the white people there are very ignorant and wicked. This might be expected where the people have been slaveholders; where the Gospel has not been faithfully preached; where the children have had but little opportunity to attend either week-day or Sabbath-schools. The teacher writes that one day during the hours when he was teaching the little colored boys and girls, some white boys, not over seven years of age, came and sat down in the shade of the school-house to play cards and swear. What a sad sight! While the colored children (lately slaves) were studying with all their might, these idle white boys were throwing away their time and acting wickedly. Their parents had been idle and vicious, and the children naturally followed their example. The Bible says: "Train up a child in the way he should go, and when he is old he will not depart from it." So if you train up a child in the way he should *not* go, he

will not depart from it. Parents, as well as children, should think of this.

President Jefferson said in his Book—*Notes on Virginia*—that the children in slaveholding States learned to imitate the bad passions and the cruelty of their parents; for man, he said, "is an imitative animal." "The parents, storms, the child looks on, catches the lineaments (or looks) of wrath, puts on the same air among smaller slaves; gives loose to his worst passions, and thus nursed, educated, and daily exercised in tyranny, can not but be stamped by it with odious peculiarities."

How happy should the children of the free States be that they were not born and brought up in slave States! And how glad should we all be that the little boys and girls at the South can now go to school, be taught to behave well, and to love the Lord Jesus Christ! When slavery is completely abolished we may hope that all the children of the South, white and black, will be well instructed, and many of them be lambs of Jesus' flock. *

LET THE ANGELS IN.

OPEN wide the door, mother,

And let the angels in;

They are so bright and fair, mother,

So pure, and free from sin.

I hear them speak my name, mother,

They softly whisper, "Come!"

Oh! let the angels in, mother,

They wait to take me home.

I know that death has come, mother,

His hand is on my brow;

You can not keep me here, mother—

Yes, I must leave you now.

The room is growing dark, mother—

I thought I heard you weep;

'Tis very sweet to die, mother,

Like sinking into sleep!

I now must say farewell! mother,

For I am going home!

Now open wide the door, mother,

And let the angels come!

A BOY'S PRAYER.

THE following is the prayer of a dear little lame boy, six years old:

"O God! make this war to cease, to cease, end, for Jesus' sake. Bless the soldiers. Take care of the little drummer-boys, for I am not young but a little boy, but I pity the poor little drummer-boys, and wish you to take care of them for Jesus' sake. And oh! do please take care of my dear Uncle James and Edward, for Jesus' sake. Amen."

RECEIPTS

From June 1 to June 30, 1864, inclusive.

MAINE.

Bangor. First Cong. Ch., by J. A.,	\$17 00
Blanchard. Cong. Soc. M. C. Coll., by D. B.,	5 00
Blue Hill. F. P.,	50
Brown's Corner. Otis Hawes,	2 00
Hallowell. H. Pierce,	1 00
Monson. Friends, by Mrs. I. T.,	2 75
New-Sharon. David George, \$2; A. F. Holt, \$1,	3 00
Orland. Cong. Ch., by J. B.,	38 60

[NEW-HAMPSHIRE.

Candia Village. Cong. Ch. and Soc., M. C. Coll., by E. L., Treas.,	1 00
Concord. Mrs. Saml. Herbert,	2 00
Goffstown Centre. Mrs. Polly Martin, \$2; Dea. Enoch P. Sargent, Mrs. S. Poor, E. W. Martin, Mrs. L. Whitney, Geo. Poor, Rev. J. W. Ray, \$1 ea.; others, \$4, by E. R. P.,	12 00
Gilsum. W. B. Adams, \$3.50; A. W. Kingsbury, \$1.50,	5 00
CORRECTION.—New-Ipswich, N. H. The acknowledgment in June of \$100, from First Cong. Soc., should have been from citizens of New-Ipswich, by Rev. E. D.	
Wilton. N. Thurston and Wm. Sheldon, \$5 ea.; Z. Abbott, W. Emerson, and Miss E. Abbott, \$2 ea.; Hermon Abbott, \$1.50; A. K. Putnam, H. Abbott, D. E. Adams, Mrs. R. Knight, J. D. Hardy, and C. H. Bellows, \$1 ea.; others, \$2.50,	26 00

VERMONT.

Cambridge. M. and C. Safford, \$10 ea.; Mrs. I. P. Hale, \$1,	21 00
Northfield. Mrs. L. C. Bates,	5 00
St. Albans. Hon. Lawrence Brainerd, for benefit of soldiers,	70 00
Thetford. P. Rugg, \$2; L. A. Rugg, \$1,	3 00
Wardsboro. J. E. Kidder,	1 00

MASSACHUSETTS.

Amherst. "A Friend," for <i>Mendi M.</i> ,	2 00
Ashburnham. H. B.,	50
Berkley. Abijah Hathaway,	10 00
Curtisville. Mon. Con. Coll., \$1; J. C., 50c.,	1 50
Dartmouth. Legacy, Mrs. Clarissa C. Bailey, by T. D. B., Executor,	166 08
Deer Island. Miss N. Pearson, by W. & Co.,	2 00
Dedham. "A Friend,"	30 00
Dunstable. Wm. Dunn,	5 00
East-Hawley. Theodore Fields, by Rev. E. D.,	20 00
Florence. Church Coll., by A. L. W.,	36 50
Greenfield. C. L. Smead,	2 00
Hanover. "J. E. W.," by W. & Co.,	5 00
Harvard. Estate of Reuben Whitcomb, by L. S., Administrator,	1564 16
Housatonic. Bequest of Statira Lewis, by P. H. S., Executor,	100 00
Lawrence. "A Friend," \$500; Central Cong. Ch., \$49.50, by S. N. W., Treas.,	549 50
Lowell. John-street Ch. and Soc., \$57.50, by Rev. E. D.; E. S. Hunt, \$2; Saml. Boynton, \$1,	60 50
Medfield. Cong. Ch. and Soc., by Rev. E. D.,	18 00
Medford. Mystic Ch., by W. & Co.,	17 50
Medway. C. Partridge, by W. & Co.,	5 00
Natick. First Cong. Ch., by W. & Co.,	20 55
Newburyport. Foster W. Smith, by W. & Co.,	2 00
North-Brookfield. Miss Persis Howe,	2 00
Northampton. Mrs. David Sanders, \$60, to const. MRS. ABIGAIL FERGUSON and JOSEPH SANDERS, L. Ms., by Miss E. S.; W. K. WRIGHT, \$30, to const. himself L. M.,	90 00
Plymouth. Fifth Cong. Ch. and Soc., by Rev. E. D.,	8 00
Standwich. Miss H. Nye, by O. H. C.,	1 00
South-Hadley. Chas. Eastman, balance to const. GEORGE FRANCIS EASTMAN L. M.,	10 00
Wilmington. Cong. Ch. and Soc., by Rev. E. D.,	20 22
Woburn. Mrs. B. Winters, \$5; A. B., 25c.,	5 25
Woburnbridge. T. Marsh,	8 00
Westport. Rev. I. D. and Miss S. T. D., 50c. ea.,	1 00

CONNECTICUT.

New-Haven. Ralph Tyler, \$10; S. W. Upson and Geo. Thompson, \$1 ea.,	12 00
Old Saybrook. R. K. Bushnell, \$2.25; Josiah Dibble, \$,	4 25
Somers. Estate of Emery Pease, deceased,	356 87
Stratford. John Tucker,	2 50
Stonington. Third Bapt. S. S., by A. M.,	5 80
West-Haven. Miss Hannah Adling, by A. P.,	4 00

NEW-YORK.

Albany. R. W.,	50
Ballston Spa. Mrs. E. Pardee, by T. M. M.,	1 00
Binghamton. Mrs. R. Mather,	5 00
Brooklyn. J. W. Hayes,	25 00
Carthage. A. Vrooman,	1 00
Cincinnati. "Two Friends," by M. G. L., for <i>Home M.</i> ,	5 90
Dryden. Mrs. Lucy B. Eastman,	5 00
East-Bethany. Mrs. G. G. H.,	50
Gouverneur. G. S. Miller,	2 00
Griffin's Mills. Cong. Ch., by Rev. R. M. S.,	7 00
Homer. H. T.,	50
Ithaca. "M. H.,"	2 00
Jewett. Individuals, Presb. Ch., by A. P.,	20 00
Mt. Kisco. Individuals, by J. M. A.,	1 25
Minetto. "F. H.,"	1 00
New-York. Thomas G. Ritch, to const. WELLS R. RITCH L. M., \$30; Thirtieth-street Presb. Ch. Mon. Con., \$2, by J. W. T., Treas.; J. M. G., by J. C., 50c.,	32 50
Ovid. David W. Kinne, \$11; A. Gray, \$4,	15 00
Sodus. J. Rice and wife, \$2.50; Dr. L. M. Gaylord, \$2.50; Mrs. A. Gaylord, \$2; A. Rice, \$1; others, \$,	10 00
Syracuse. Mrs. J. Bates,	1 00
Waterville. John Winchel and William Winchel \$5 ea.,	10 00

NEW-JERSEY.

Jersey City. I. Houston, \$1; others, \$2, by J. C.,	3 00
Newark. First Cong. Ch., \$178.10, (of which \$90, from D. Ripley & Son, for <i>Freedmen</i> .) by Rev. W. B.,	88 10
Orange. D. N. R., by J. C.,	50

PENNSYLVANIA.

Brady's Bend. Welsh Cong. Ch., by D. R. D.,	10 00
Meadville. W. F. Clark,	5 00
West-Alexander. Kenneth McCoy,	5 00

ALABAMA.

Huntsville. C. B. W.,	60
-----------------------	----

OHIO.

Brimfield. H. L. Carter, \$5; Wm. Hall, \$3,	8 00
Brownhelm. John Locke, by S. P.,	10 00
Frankfort. Wm. C. Templin, (a dying soldier,) by Rev. J. R. G.,	20 00
Fowler's Mills. James Persey, \$1; others, \$1,	2 00
Hiram. Z. Harrington,	2 00
Mansfield. Mrs. Rachel Dickey, to const. JOHN VENNUM L. M., by A. L. G.,	30 00
Newbern. Miss E. Wright, deceased, \$2; J. W., 50c., by S. W.,	2 50
North-Trumbull. Bequest, David Comstock, deceased, \$25, by W. C. S., Executor; W. C. Savage, \$1,	26 00
Oberlin. Students' Miss. Soc., by C. N. P., Treas.,	5 50
Penfield. Individuals, by Rev. J. H. P.,	5 50
Piqua. James Scudder, by Rev. R. B.,	5 00
Putnam. Mrs. R. N. Dunlap and J. Metcalfe, \$1 ea.,	2 00
Sylvania. Estate of Dr. Amos Miner, \$30; Salmon Miner, \$5,	35 00

MICHIGAN.

Augusta. Individuals,	1 00
Birmingham. Mrs. A. D. Stickney,	1 25
Detroit. Juv. Miss. Soc. of Jeff. Av. Presb. Ch., for <i>Mendi M.</i> , \$25, by H. H.; Frederick M. Sumner, \$10; N. D. Stebbins, \$5,	40 00
Eaton Rapids. MRS. RACHEL M. BENHAM to const. herself L. M., by Rev. C. C. F.,	30 00

Lansing. Daniel D. Hall,	4 00
Medina. Mrs. S. M. Spaulding and Miss S. M. Spaulding, \$1 ea.,	2 00
White Lake. The Ch. of White Lake, by Rev. C. F.,	35 00

ILLINOIS.

Barry. Reuben Shipman, (\$30 of which to const. REV. GEO. W. WILLIAMS L. M.),	400 00
Bloomington. Cong. S. S., by H. B. H., Supt.,	3 00
Glendale. E. D.,	25
Le Roy. Stephen Conkling,	5 00
Melrose. George Potter,	5 00
Morris. Cong. Ch., for <i>Foreign M.</i> , by Rev. E. B. T.,	79 20
Morrison. B. P. C.,	25
Payson. Wm. D. Perry, by D. P.,	5 00
Plymouth. Mrs. E. Terrell,	1 00
Sparta. Miss Katy Kerr, \$11; J. B. Anderson, \$10; Wm. Rosborough, Wm. Robertson, and James Crawford, \$5 ea.; John Anderson, Jr., Benj. Crawford, Wm. Addison, R. Rosborough, and B. Crawford, \$2 ea.; James Gordon, A. McChapels, R. Crawford, P. Goaring, Wm. Cunningham, and R. H. Gault, \$1 ea.,	52 00
Wataga. Cong. Ch., by Rev. Mr. B.,	11 50
Worth. "A Friend,"	1 00

INDIANA.

Boonville. Moses Chase,	10 00
-------------------------	-------

WISCONSIN.

Beloit. B. Durham,	5 00
Hartford. "Sarah,"	5 00
Kilbourn City. Z. Bisbee, for <i>Foreign M.</i> ,	1 50
Linden. Individuals, by J. I. D.,	2 75
Wayne. Estate of James Brown, by L. F., Executor,	300 00

IOWA.

Cedar Rapids. Individuals, by S. D.,	50
Cincinnati. Individuals, by Rev. G. I. C.,	65
Gribsell. Rev. L. C. Rouse, bal. to const. FRANK L. ROUSE L. M.,	15 00
Long Creek. Welsh Cong. Ch., by D. N. J., Sec.,	3 30

WASHINGTON TERRITORY.

Fort Simcoe. Mr. and Mrs. A. A. Bancroft to const. CALVIN H. HALEL M., by A. L. B.,	30 00
---	-------

CANADA.

Thornbury. C. W. Major Charles Stuart,	10 00
Tingwick. C. E. A. Sloane, by J. H. L.,	2 00

FOR FREEDMEN.

(\$2909.03.)

MAINE.

Brewer. Dea. John Holyoke, by J. A.,	10 00
Brown's Corner. Ella S. Hawes,	1 00
Jackson. Mrs. J. McC.,	50
Monson. Friends, by Mrs. I. T.,	2 25

NEW-HAMPSHIRE.

Candia Village. Jona. Martin,	3 00
Goffstown Center. Samuel Poor,	5 00
Hancock. One bbl C., by J. D.	

VERMONT.

Rupert. Mrs. Patience H. Sheldon, deceased, \$10; Cong. Soc., (additional), by Rev. J. B. C., \$1,	11 00
--	-------

MASSACHUSETTS.

Amherst. "Student,"	1 00
Andover. Mrs. M. A. Callahan, one bbl. C.	
Cummington. MRS. ARUNAH BARTLETT, bal. to const. herself L. M.,	20 00

Curtisville. Miss Mary Lambert, by J. C.,	1 00
Cummington. W. Packard,	1 00
Fall River. H. H. Fish and H. Wilbur, \$5 ea.,	10 00
Gardner. Asa Richardson,	10 00
Scotland. James M. Leonard,	10 00
West-Medway and Franklin. One box hats, (val. \$21,) by Mrs. M. E. I.	
Wenham. Cong. Ch., by Rev. J. S. S.,	19 00

CONNECTICUT.

Hadlyme. Cong. Sab. Sch., by A. H.,	5 00
East-Lyme. Rev. Jos. Ayer,	5 00
Pomfret. Conrail Herter, by B. P.,	3 00
Terryville. Wm. E. McKee, \$100; Friends, a bbl. C. and cash, \$2, by M. B.,	102 00
Woodbury. C. J. Minor,	5 00

NEW-YORK.

Amenia. Ch. Coll., by H. I. T.,	15 00
Brooklyn. "C. B.," \$100; Warren-street Mission S. S., one bbl. C., by S. M. G.,	100 00
Buffalo. Two bbls. C., by Rev. R. L. P.	7 00
Clinton. Mrs. Anna Parmelee,	
Deansville. Henry Goff,	10 00
Eden. G. W. Fletcher,	1 00
Ludlowville. S. S. Todd,	1 00
Madison. Cong. Ch. and Soc., by Rev. D. W. Sharts,	15 00
McGrawville. Soldiers and Freedmen's Aid Soc., one box C., by H. D. C.	
New-Road. Cong. Ch. Miss. Soc., by F. J. McC., Treas.,	7 00
New-Utrecht. Ref. Dutch Ch., by Rev. R. O. C.,	18 00
Onondaga Valley. Wm. Sabine,	15 00
Perry Center. Mrs. Catey Russell, \$10; Mrs. E. Bathrick, \$1, by A. B.,	11 00
Rochester. Bradford King, one bbl. apples, etc.	
Sackett's Harbor. Mrs. Anar Barnes,	10 00
York. Mrs. Paul Goddard and Mrs. Duran, \$5 ea.,	10 00

NEW-JERSEY.

Newark. David Ripley & Son, for support of a teacher, by Rev. W. B.,	90 00
--	-------

PENNSYLVANIA.

Carmichaels. J. H. Ray and J. C. Burnett, \$1 ea.; others, \$4.75, by Rev. J. McC.,	6 00
Harrisburgh. Coll., by A. H., Treas.,	14 00
Indiana. James Hamilton, \$3.75; others, \$1.25,	5 00
Philadelphia. "A Friend,"	21 00
Pine Grove. Ladies, by I. G., and one box C.,	4 00
Ten Mile. Abel M. Evans and Lemuel Baker, \$5 ea.; A. J. Lacock, \$2; Jos. Evans, \$1; others, 75c., by Rev. J. McC.,	18 00
Waverly. J. L. Richardson,	40 00

VIRGINIA.

Harper's Ferry. Mr. Gudgeon, by W. W. W.,	1 00
---	------

OHIO.

Ashley. Miss E. E. Hicks,	5 00
Austinburgh. MISS ELIZABETH G. AUSTIN, bal. to const. herself L. M.,	20 00
Bridge Creek. Harvey Gilbert,	10 00
Cleveland. Freedmen's Aid Soc., a box C.; B. S. G., 25c.,	
Fultonham. E. Ardrey,	1 00
Lorain. Mrs. E. Hart, by Rev. J. H. P.,	1 00
Rootstown. Cong. Ch., by C. S. S., Treas.,	27 00

MICHIGAN.

Benzonia. Rev. Geo. Thompson and wife,	5 00
Cortland. Alex. Dean, \$1.50; W. D. Nicholson, J. Granbarger, and a Friend, \$1 ea., by Rev. I. B.,	4 50
Eaton Rapids. Mrs. E. C. Hathaway,	5 00
Greenville. Coll., by Rev. I. B.,	10 00
Houghton. Mrs. Martha A. Mabbs,	20 00
Laphamville. A. Mills, J. Watkins, O. F. Hyde, \$1 ea.; others, \$1.60, by Rev. I. B.,	4 00
Milford. S. S. Contribution, by D. W. W., Treas.,	1 00

ILLINOIS.

Charleston. Aaron Bliss, to const. MRS. MARIA M. B. BROWN, C. WALTER BROWN, and ORVILLE L. BLISS, L. Ms.,	100 00
Lake Forest. Luther Rossiter,	30 00
Lawn Ridge. Cong. Ch., by E. H. M., Clerk,	27 50
Palmyra. Avery Turner,	20 00
St. Charles. Dean Ferson,	5 00
St. Louis. Cong. Ch., by Rev. E. B. T.,	7 25

IOWA.

Albia. John Lightner, \$5; J. Hayes, J. W. Sherman, H. Sherman, C. M. Hayes, \$1 ea.; others, \$1,	10 00
Amesbury. L. R. Holbrook, J. Fullerton, and D. Green, \$1 ea.; others, 50c., by Rev. G. I. C.,	3 50
Ankeny. Mrs. Maria M. Porter, \$100; Mrs. H. Huntington, \$5,	105 00
Arnold. Dea. S. Meacham,	5 00
Aspers. Cong. Creek. Welsh Cal. Meth. Ch., by J. D.,	25 50
Atterbury. Coll. by Rev. J. W. McW.,	1 50

WISCONSIN.

Avoca. J. W. Vail, by R. P. C.,	10 00
Berea. Welsh Cal. Meth. Ch., by J. D., Treas.,	41 75
Bethesda. (Oshkosh.) Welsh Cal. Meth. Ch., by J. D., Treas.,	15 00
Blairstown. Welsh Cal. Meth. Ch., by J. D., Treas.,	7 21
Bloomington. Welsh Cal. Meth. Ch., by J. D., Treas.,	30 00
Bloomington. Lake Emily Welsh Cong., by J. D., Treas.,	11 00
Burlington. Cong. Ch., by Rev. J. H. P.,	4 00
Camden. Welsh Cong. Mon. Coll., by J. I. D.,	10 75
Cadmus. Miss M. A. Upham, \$1; two little boys, 15c.,	1 15
Caledonia. Welsh Cal. Meth. Ch., by J. D., Treas.,	2 00
Caledonia. (Prairieville) Welsh Cal. Meth. Ch., by J. D., Treas.,	7 90
Centerville. Richard Jones, by J. D., Treas.,	1 00
Clinton. Cong. Ch., by Rev. J. H. P.,	1 00

OREGON.

Albany. Mrs. M. W. Coe, by Mrs. H. W. W.,	5 00
---	------

CANADA WEST.

Northbury. Major Charles Stuart,	20 00
----------------------------------	-------

Collected by Rev. J. G. Brice.

(\$186.15.)

INDIANA.

Anderson. Free Presb. Ch. Coll., \$61.10; Rev. A. T. Rankin, \$2; to const. CYRUS HAMILTON and SAMUEL H. HAMILTON, L. Ms.,	63 10
Arksburgh. Luther A. Donnell, \$10; W. M. Hamilton, \$5; W. A. Donnell, T. L. Donnell, J. R. Donnell, J. B. Robison, J. G. Lowe, D. Ardery, Jos. Kincaid, and A. Charles, \$1 ea.; others, \$1.25; with other donations to const. LUTHER A. DONNELL L. M.,	24 25
Aspers Hill. Wm. Bonner, \$10; Saml. A. Donnell, and Wm. Duncan, \$5 ea.; T. D. Henry, Wm. Patton, and Jos. Rankin, \$2 ea.; Rev. Jos. R. Walker, Wm. Hood, C. Robison, H. Draper, J. E. Logan, T. Ebbey, A. R. McCracken, John Mayn, A. Rankin, J. M. Collins, and S. W. Patton, \$1 ea.; others, 50c., to const. WILLIAM BONNER L. M.,	37 80
Bearsburgh. Jas. E. Hopkins, Benj. M. Hopkins, and Ellen A. Hopkins, \$10 ea., to const. MRS. SARAH A. CRAIG L. M.; Rev. B. N. Nice, \$5; Wm. Speer, \$2; W. H. Reed, \$1; T. H. S., 50c.,	
Birmingham. Benj. Sturdevant, \$1; others, \$1,	2 00
Bloomington. W. Pickett, Geo. L. Haworth, and E. Pickett, \$3 ea.; James Morrow, Levi H. Cook, and J. D. Stevenson, \$2 ea.; O. Burgess, \$1; B. M., 50c.,	16 50
Bloomington. David Harris,	8 00

OHIO.

Adrian. Mrs. E. Purdy,	1 00
------------------------	------

Collected by Dr. Chauncey Brown.

(\$297.78.)

VERMONT.

Benson. Cash,	1 00
Bridport. Mr. Smith, \$5; G. Searl & Son, \$3; C. N. Haywood, \$3; L. Smith, \$2; A. Rice, E. G. Kellogg, C. A. Weeks, A. Heminway, I. White, Mrs. G. Searl, Mrs. C. G. Searl, I. White, D. Howe, A. Hamlin, A. I. Bennett, Dr. J. J. Toule, E. Jewett, D. F. Doty, W. Barber, L. Penze, I. L. Wing, C. Crane, Dr. Blanchard, L. Smith, \$1 ea.; others, \$3.75,	36 75
New-Haven. Gen. W. Nash, W. P. Nash, L. Meacham, and Judge E. Bottom, \$5 ea.; S. Landon and A. A. Farnsworth, \$3 ea.; A. B. Roscoe & Son, \$2; Dea. Bottom, C. Squires, W. Boston, I. B. M. Cowles, N. C. Brooks, Dea. Eldridge, and Geo. C. Walker, \$2 ea.; A. Sprague, H. Sprague, E. I. Hinman, J. Smith, E. P. Hotham, E. H. Landon, D. Goodale, A. P. Boman, L. D. Eldridge, D. W. Nash, Mrs. H. Gifford, T. Walker, and S. Abernethy, \$1 ea.; others, \$7.70,	62 70
Orwell. E. M. Wright, Mrs. I. Young, Rev. A. Austin, Mrs. J. A. Fletcher, Dea. A. Young, Dea. A. H. Bascom, L. Cutts, and Job Hall, \$5 ea.; J. W. Bacon, J. L. Hammond, H. L. Dodge, \$3 ea.; E. I. Catlin, L. Willcox, J. C. Thomas, A. Blackmer, Newell Hall, S. K. Bascom, Dea. I. Young, Dr. Cushman, W. K. Sanford, E. H. Conkey, \$2 ea.; H. O. Hawley, Dr. Gale, H. Parish, J. B. Cook, Dea. Hemenway, J. Bottom, T. Root, M. D. Branch, C. Wright, Dea. J. Tenney, Dea. Boise, J. E. Hull, H. Bush, D. C. Bascom, Rev. J. J. Austin, I. Raymond, R. Bottom, D. W. Clark, and J. M. Clark, \$1 ea., others, \$4.13,	92 13
Shoreham. Mrs. L. Sanford, Wm. J. Bingham, and Davis Rich, \$10 ea.; E. I. Atwood, N. Northrop, E. Douglas, A. Woolcot, J. T. and V. Rich, \$3 ea.; M. Sanford, L. G. Hunt, I. Smith, T. Smith, R. Richards, I. Chapman, J. Moore, A. Jones, G. Rich, and D. E. Robinson, \$2 ea.; N. Jones, Mrs. N. Jones, I. Jones, E. Hitchcock, J. M. Lamb, T. J. Northrop, Miss L. North, A. W. Perry, B. Larabe, L. Larabe, O. Cooper, J. G. Hunt, L. Turner, K. Wright, R. Withers, B. F. Powers, E. Johnson, B. B. Nottingham, A. M. Cook, A. B. Treadway, E. Bush, and E. D. Bush, \$1 ea.; others, \$18.20,	104 20

Collected by Isaac How.

(\$97.86.)

NEW-YORK.

Charlotte. H. Waggoner, \$1; others, \$2.10,	3 10
Chautauque. W. R. L.,	50
Cherry Creek. Individuals,	1 50
Conewango. Dea. Milton Bush, \$10; E. Kirkland, \$2; F. A. Fitch, J. Hammond, H. Bush, J. Pritchard, and Geo. Myers, 1 ea.; others, \$3,	20 00
East-Leon. Freewill Bap. Coll., \$1; S. Francis, \$1; L. W., 25c.,	2 25
Ellery. E. T.,	50
Ellington. D. Ferren, \$1.25; John Thompson and Rev. J. Troop, \$1 ea.; others, \$1.42,	4 67
Ellicottsville. Individuals,	1 85
Gerry. A. Billings, M. Whitmore, and H. Sears, \$1 ea.; others, \$2.50,	5 56
Jamestown. Coll. Meth. Ch., \$6.42; Coll. Bap. Ch., \$3. 0; E. H. Danforth, \$3; De Forest Weld, \$2; R. Jones, \$1; S. S., 25c.,	15 87
Leon. J. E. Curtis, Rev. T. Cheney, and Dr. E. Stickney, \$1 ea.; others, \$7.50,	10 50
Little Valley. Rev. Wm. Fisher, \$2; L. Wallis, \$1.40; S. Owen and N. G. Bulard, \$1 ea.; others, \$2.55,	7 95
Napoli. Individuals,	1 85
Peacevale. F. F. M.,	25
Randolph. Mrs. W. B.,	50
Sinclairville. D. H. Dorset, \$1; others, \$1.26,	2 26
Stockton. Welcome Putnam, \$3.40; others, 75c.,	4 15
Vermont. Prot. Meth. Coll., \$5.30; E. T. Partridge, \$1; others, \$1,	7 30

Villanova. Benj. Vincent, \$5; Mrs. M. A. Pierce, \$1; others, 80c, 6 80

Collected by Rev. W. Hamilton.

(\$210.52.)

NEW-YORK.

Butternut Falls. Ch. Coll., \$15.50; Rev. A. E. Frissell, \$4.50, 20 00
Ellenville. Coll., 5 10
Homer. do., 12 10
Hopewell. do., 17 08
Montgomery. do., 9 50
Napanock. do., 5 52
New-Prospect. do., 3 64
Walden. do., 11 10

CANADA WEST.

Toronto. Bryce McMurrick & Co., \$10; Gordon & McKay, A. R. McMastin, Wm. Ross, J. Henning, Robert Reford, \$5 ea.; Wm. Boyd, \$4; J. Baylis & Co., \$3; Betley & Kay, H. J. Morse, R. J. Kimball, D. Higgins, Andrew Hamilton, and Thompson & Burns, \$2 ea.; J. Robinson, \$1.50; Rev. Dr. Willis, J. Scott, W. H. Burns, J. Fleming, Wm. Ross, H. P. Dwight, W. Alexander, J. L. Blakker, A. McCord, John Nasmith, and J. Thorne, \$1 ea.; others, \$3.50, with exchange, 121 48

Collected by Rev. J. P. Bardwell.

(\$476.60.)

OHIO.

Madison. James Dayton, \$10; L. B. Woolever, E. F. Ensign, H. C. Ensign, "A Friend," and P. T. Safford, \$5 ea.; J. L. Brooks, J. Brewster, J. S. Wood, M. Rand, and A. Kimball, \$3 ea.; E. Smith, Mrs. A. Merriman, H. A. Roe, A. King, R. S. Wilcox, and J. B. Hayden, \$2 ea.; E. W. Brewster, \$1.05; Mrs. R. Safford, Mrs. D. Bailey, Mrs. A. Kimball, E. King, L. Cram, S. Stratton, R. Copley, D. Plympton, N. N. Wilson, E. S. Turney, A. G. Warner, J. S. Wilcox, N. Blakely, M. Hubbard, C. Palmer, Mrs. E. H. Smead, and S. M. Smead, \$1 ea.; others, \$8.50, 88 55

North-Ridge. A. J. King, 1 25
Painesville. Cong. Ch. Mon. Con. Coll., for *Foreign M.*, \$18.55; L. A. Porter, \$15; R. Marshall, Wm. Gray, and U. Seely, \$10 ea.; Wm. Merrill, C. R. Stone, R. Hitchcock, J. Ladd, Mrs. J. C. Bateham, J. Storrs, J. J. Harrison, B. Pepon, L. L. Lathrop, C. Huntington, T. S. Baldwin, S. T. Ladd, A. Mosley, and C. A. Avery, \$5 ea.; M. T. Williams and S. Marshall, \$3 ea.; Mrs. P. Woolley, \$2.25; J. House, L. Sterling, W. L. Perkins, H. C. Camp, H. Cummings, Wm. Clayton, E. King, M. B. Bateham, S. M. Sumner, T. E. King, P. Pratt, N. Kingsland, and J. F. Morse, \$2 ea.; H. F. Shepard, Mrs. B. Brewer, C. Norris, Mrs. R. Northam, H. Holcomb, J. Palmer, L. P. Gage, H. E. Clark, J. M. Clark, N. W. Merwin, T. Brooks, Mrs. L. Smith, M. E. Morse, C. Morse, A. Brainard, J. A. Mather, Wm. Bames, "Yankee," C. L. Stanton, A. King, S. Mathews, R. A. Moody, T. A. Mansfield, R. H. Mathews, K. Merrill, M. D. Mathews, and Mrs. W. Morse, \$1 ea.; others, \$2.50, 197 30

Penfield. Cong. Ch. Coll., 22 60
Unionville. John Cunningham, \$7; James Ford, E. Roberts, and C. S. Bartram, \$5 ea.; Mrs. F. B. Cunningham, \$3; J. Guild and P. Pixley, \$2 ea.; Wm. Hendry, Dea. P. Mixer, Wm. Hewlet, Mrs. E. L. Hewlet, Mrs. P. Wright, H. Dickinson, Mrs. J. A. Dickinson, and Rev. O. W. White, \$1 ea.; R. P. W., 50c., 37 50
Wellington. H. Perry, Mrs. Jas. Reed, \$5 ea.; Mrs. N. R. Wadsworth, F. M. Hamlin, and E. Benedict, \$3 ea.; C. Phelps, Dea. M. Adams, Mrs. M. Adams, A. Loveland, Jas. Reed, L. Herrick, L. D. Warren, E. S. Wadsworth, and C.

Wadsworth, \$2 ea.; F. L. Sexton, S. Sexton, O. Adams, J. Adams, Mrs. G. Cowles, Geo. Cowles, F. B. Manley, E. W. Houghton, F. Gifford, E. Wadsworth, O. Webster, J. S. Case, P. Herrick, O. Barker, H. Wadsworth, Wm. H. Gunn, C. T. Clifford, J. Furley, G. W. Adams, Wm. Howk, and E. O. Foot, \$1 ea.; others, \$5.10, 6

MICHIGAN.

Burk's Corners. Cong. Ch. Coll., \$2.35; Rev. R. G. Balrd, \$1,
Columbus. D. W. Donihoo, R. Ramsey, \$2 ea.; H. S. Wheeler, L. A. Clark, Jr., M. Brainard, H. Topping, C. R. Canfield, C. Wheeler, H. Fuller, and L. Clark, \$1 ea.; others, 75c., 1
Memphis. A. L. Gilbert, \$3.25; I. B. Gilbert, Chas. Eaton, L. Granger, H. Burk, and Wm. Stewart, \$2 ea.; Mrs. E. Wilber, S. S. Eaton, C. M. Gilbert, C. Sabin, Jas. Sage, O. Gurney, R. C. Combs, J. S. Durfee, J. F. Gilbert, Wm. McKeeby, M. Lynch, Mrs. L. Carman, W. P. Betts, Rev. Wm. P. Russell, L. Gilbert, and L. Sage, \$1 ea.; others, \$10.30, 38
Richmond. M. E. Ch. Coll.,
Ridgeway. Mr. Lathrop,

Collected by Rev. S. W. Magill.

(\$294.40)

CONNECTICUT.

New-Britain. South Ch., 4
New-Haven. Prof. E. B. Salisbury, \$50; Amos Townsend and Aug. Street, \$5 ea.; Dea. Henry White, Nathan Peck, and Prof. I. Hadley, \$20 ea.; Rev. C. Goodrich, Dea. A. Walker, and Miss Julia Twining, \$10 ea.; E. C. Read, Dea. A. C. Twining, Miss M. P. Twining, Dea. E. Benjamin, Dea. A. W. De Forest, S. D. Pardee, Morris Tyler, Henry Kingsley, Dr. W. W. Rodman, and Timothy Bishop, \$5 ea.; L. Bradley and I. Bronson, \$2 ea.; L. S. Panderson, V. M. Dow, I. Thompson, \$1 ea.; cash, \$1, 249

Received at the "Wesleyan" Office, Syracuse, N.

(\$98.30.)

VERMONT.

Waitsfield. L. C. Partridge, \$10.25; Betsey Jenkins, for *Foreign M.*, \$1.50; Mrs. J. Crane, \$1, 12

NEW-YORK.

Bristol Center. P. Baxter and J. Carrington, \$1 ea., 2
Camden. W. Partridge, \$2; W. Lawrence, \$1; A. J. McL., 30c., 3
Fulton. Mrs. J. Pierce, 2
Harford. Mrs. E. C. Norwood, \$1; Miss E. N., 25c., 1
Houghton Creek. W. J. Houghton, 20
Jamestown. Mrs. C. E. Douglass, \$3.35; A. C. Deland, \$3, 6
Lockport. Conference, (Wesl. Meth. Connection,) 6
Lisbon. Rev. P. A. Field, 3
Magee's Corners. C. G. Gorwin, 8
Morley. Rev. S. H. Foster, \$22; J. Cooper and H. Spence, \$1 ea.; others, \$3.35, 27
Sugar Hill. A. C.,

OHIO.

Cleveland. Mrs. M. I. S.,
Delaware. N. W. Hodges and F. V. Rilea, \$5 ea., 10

Total, \$7,711

LEWIS TAPPAN,

Treasurer.